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X.—*A Sketch of the Constitution of the Kandyan Kingdom. By the late Sir JOHN D'OYLY.—Communicated by Sir A. JOHNSTON, Vice-President, R.A.S., F.R.S.*

Read May 7, 1831.

To GRAVES C. HAUGHTON, Esq., M.A., F.R.S., Honorary Secretary to the Royal Asiatic Society.

19, Great Cumberland Place,

December 31, 1831.

SIR :

I beg leave, in answer to your letter of the 17th instant, to submit it as my opinion to the Council, that the Account of the Constitution of the late Government of the Kingdom of Kandy is of sufficient interest to be published in the Proceedings of the Society.

It appears, as well by the English translations which I caused to be made while I was on Ceylon of the three most ancient histories of that island, the Mahavansi, the Rajavalli, and the Rajaratnacarri, as by the several histories of the ancient kingdoms of Madura, Ramnad, Tanjore, and Trichinopoly, formerly situated in the southern part of the peninsula of India, that between four and five hundred years before the Christian era, a prince of the royal dynasty, then known by the Hindu historians as the Pandæan Dynasty, and then reigning over that part of the peninsula described by Ptolemy under the name of the *Regio Pandionis*, crossed over from the peninsula to the island of Ceylon; and finding it thinly inhabited, established a colony of his own people in the interior of the island, and introduced amongst them the same form of government, the same laws, and the same institutions as prevailed at that time in his native country. It further appears by the same ancient authorities, and by many modern histories in my possession, that this form of government, and that these laws and institutions, had never been altered or modified by any foreign conqueror, but had continued to prevail in their original state, from the time they were first introduced into the interior of Ceylon, till the year 1815, when the kingdom of Kandy was conquered by the British arms, and when this account of its ancient government was drawn up by the late Sir John D'Oyly, then chief civil officer of the British government in the town of Kandy, from the information of the principal officers of the former Kandian government, who at that time had no motive to suppress the truth, and were perfectly competent to give him an authentic account of all that related to the nature and the constitution of their former government.* It therefore may be considered to be an authentic account, not

* The Mahomedans, although they conquered the whole of the peninsula of India, did not extend their conquests to the island of Ceylon.

only of that ancient form of government which had prevailed in the interior of the island of Ceylon, without any material alteration, for upwards of two thousand two hundred years, but also of that which prevailed so far back as the very commencement of that distant period throughout the peninsula of India, and to afford a very valuable picture of one of the most ancient forms of government established in Asia.

The late Sir John D'Oyly and I were engaged, the whole time we were together on Ceylon, in inquiring, amongst other objects of literary and antiquarian curiosity, into the numerous remains which are still to be found in every part of the island of ancient Hindu history, laws, customs, manners, science, and literature.* Although I possess a great many different accounts of the Kandian government, laws, and institutions, some of them drawn up while the Portuguese and the Dutch held establishments on the island, and some since the English have been in possession of those establishments, I have none which give so accurate and so detailed a view of that government, and of those laws and institutions, as the one drawn up under the circumstances I have mentioned by Sir John D'Oyly; and it was for this reason that I took the liberty, the year before last, of presenting it to the Society.

Conceiving some time after that the Society might be precluded, by its length, from

* I particularly directed my researches to such parts of the history and of the antiquities of the island as were connected with the state of the country between the third and the thirteenth centuries of the Christian era, when the immense tanks or reservoirs of water, called Kattocarre, Padwelcolom, Minerie, and Kandeley, in the northern districts, and the three large tanks in the eastern districts, together with between three and four thousand smaller tanks, were kept in perfect repair by the then government of the island, and formed as grand and as beneficial a system of irrigation as ever prevailed in any country, not excepting even Egypt, while the celebrated lake Moeris was in use for regulating the inundations of the Nile.

My view in instituting these inquiries was to obtain for his Majesty's Ministers such information as might enable them to carry into effect a plan which I proposed to the late Lord Londonderry, the then Secretary of State for the Colonies, in 1809; the object of which was, to encourage European capitalists, by giving them grants upon the most advantageous terms of such of the government lands as were in former days highly cultivated though at present completely waste, to introduce into Ceylon European capital, European industry, and European arts and sciences, and thereby restore the population, the agriculture, and the commerce of the island to the state of prosperity which they had attained when Ceylon, according to the concurrent testimony of historians, had a population of between four and five millions of inhabitants, a system of agriculture which enabled it to supply not only its own but the population of neighbouring countries with rice and many other descriptions of grain, and a system of commerce which made it, for many centuries, the great emporium of all the trade which was carried on between the western and eastern portions of the globe.

See the different papers upon this subject given by me to the late Lord Londonderry in 1809, and to Lord Goderich in 1831; and also my two papers in the Proceedings of the Royal Asiatic Society: the one on a Cufic and the other on the Trincomalee Inscriptions.

publishing it in their proceedings, and fearing that if not published it might, from remaining in manuscript, be mislaid and ultimately lost to the public, I lent a copy of it to the Editor of the Asiatic Journal, for publication in that work; I however find that he has only been able to give a general view of the constitution of Kandy, and therefore that what is already in print on the subject does not supersede the necessity of publishing the whole details of an account which affords so minute and so curious a description of every part of that constitution of government, as in force and as administered, up to the very day upon which the Kandian country became a portion of the British territories on the island of Ceylon.

I have the honour to be,

SIR,

Your most obedient and faithful servant,

ALEXANDER JOHNSTON.

SKETCH

OF THE

CONSTITUTION OF THE KANDYAN KINGDOM.

THE power of the King is supreme and absolute. The ministers advise, but cannot controul his will.

The King makes peace and war, enacts ordinances, and has the sole power of life and death.

He sometimes exercises judicial authority in civil and criminal cases, either in original jurisdiction or in appeal.

The acts of his government are presumed to be guided by the institutions and customs of his kingdom.

Before innovations of importance are carried into effect, it is customary to consult the principal chiefs, and frequently the principal priests; and when other matters of public moment are in agitation, the same persons are usually called to councils.

The authority of the King is exercised through many officers of state.

The principal officers employed in the administration of public affairs, are the three *Adikarams*, commonly called *Adikars*.

The *Desaves*, or governors of provinces, chiefly situated below the mountains.

The *Likams*, or chiefs of departments within the mountains.

The *Rate Mahatmeyo*, or governors of smaller districts above the mountains.

The officers attached to the King's household, the chiefs of departments employed in his personal service, and the principals of temples, attend also on many public occasions, and, in some instances, take rank above a part of those just mentioned ; but, for the sake of distinction, will be separately described after them.

The officers are either chiefs of provinces or villages, possessing jurisdiction in their certain local limits, or chiefs of departments possessing jurisdiction over persons dispersed in different districts or villages.

They possess universally authority, both executive and judicial, within their respective jurisdictions ; two or more offices are sometimes conferred upon the same chief.

They receive no stipends, but are entitled to sundry emoluments from the persons under them ; and, in consideration thereof, pay certain fixed annual tributes into the royal treasury.

The Kandyan chiefs, and all other subjects, on approaching the King, make obeisance by three prostrations, and receive all his orders and make all communications to him on their knees.

Adikars.

The highest officers of state are the two *Adikars*, called *PALLEGAMPAHE* and *UDAGAMPAHE*. They possess equal powers and privileges within their respective jurisdiction, but *PALLEGAMPAHE Adikar* has the precedence.

By inferior chiefs and people they are distinguished by the more honourable appellation of *Maha Nilame*, or great officer.

The persons subject to the peculiar jurisdiction of the *Adikars* are :

The *Katubulle* people, or the messengers who convey the King's and *Adikars'* orders, and summon persons requiring to attend them. They are constantly on duty, part at the palace and part at the *Adikars'* houses, and are relieved every fourteen days, with their head-man, called *Korleatchile*.

The *Kasakara* people, or whip-crackers, who crack whips before the King and the *Adikars*, whenever they move abroad. They are of the same class with the *Katubulle*, and sometimes perform either duty ; two come on duty at a time, and are relieved in like manner with the *Katubulle*.

The *Rekawallo*, who keep guard at the great gaol in Kandy, and have general charge of the prisoners, and execute criminals condemned to death.

The *Rekawallo* of PALLEGAMPAHE and UDAGAMPAHE serve alternately, and are relieved every fifteen days, with their head-man, called Darrega.

The villages of the *Katubulle* and *Kasakara* people of PALLEGAMPAHE, and their numbers, are as follow :—

Ampitye ... 22 ;	under the orders of a head-man, called <i>Korleatchile</i> .
Dehideniye...10	..... ditto ditto ditto.
Mavilmada...15	..... ditto ditto ditto.
Owisse 8	..... ditto ditto ditto.
Allatgame } 22	..... ditto ditto ditto.
Alipalla }	
Allatgame } 22	..... ditto ditto ditto.
Gampalla }	

They attend on duty in rotation, with their *Korleatchile*, according to the above three divisions, each having fifteen days of service and thirty days of rest ; such persons of each division as fail in personal attendance, pay one *ridi* (about 8*d.*) each, of which two are allowed to the *Korleatchile*, and the rest are the perquisite of the *Adikar*.

The *Korleatchile* are nominated annually by the *Adikar* from certain *Katubulle* families, and pay from five to fifteen *ridi* each for the appointment.

The villages of the *Rekawallo* of PALLEGAMPAHE, and their numbers, are as follow :—

Wilane	...	1	head-man, called <i>Duraya</i> , and 11 men.
Mahiyawe	1	.....	ditto and 2 men, there were formerly 7.
Walababawe	1	.....	ditto ditto ditto 5.

They attend on duty with their *Duraya* in rotation, according to the above three divisions, fifteen days at a time, but alternate with those of UDAGAMPAHE ; since the numbers of the last two villages have been reduced, they assist each other when their turn occurs. They are under the orders of a *Hirage Kankan*, appointed annually from the *Korleatchiles*.

There are besides at Alutgam one *Binne Aratchy* and thirty-two men, who perform no public duty as above, but pay certain dues to the *Adikars*, and a part of them are liable to occasional work.

The villages of the *Katubulle* and *Kasakara* people of UDAGAMPAHE and their numbers are as follow :—

Peradiniya	8	} Under the orders of a <i>Korleatchile</i> .
Kotmale and } attached to Peradiniya, 18		
Pussellawe		
Mulgampola	14	; under a <i>Korleatchile</i> .
Bowale	15	; ditto.
Dodanwele	16	} ditto.
Toupanahe attached to ditto	6	

They attend on duty in rotation, according to the above four divisions, having fifteen days of service and forty-five of rest. The absentees pay a half-*ridi* each, of which two are allowed to the *Korleatchile* and the rest belong to the *Adikar*. The *Korleatchiles* are appointed annually, and pay ten *ridi* each.

The villages of the *Rekawallo* of UDAGAMPAHE and their numbers are as follow :—

Mapanawatura	1	<i>Duraya</i> and 4 men.
Egodamura in Ataragam and Halolawe ;	1 ditto	..... 6 ditto.
Kahalle	1 ditto	..... 6 ditto.

They attend on duty in rotation with their *Duraya*, according to the above three divisions, fifteen days at a time, but alternate with those of PALLEGAMPAHE. They are under the orders of a *Hirage Kankan*, appointed annually as above.

There are also one *Hexa Duraya* and eight men of *Gahalagamboda*, and one *Duraya* and eight men of *Atabage*, who are obliged to perform certain menial service under the *Adikar*.

The police of Kandy is under charge of the *Adikars*. For this purpose the town is distinguished into two parts by a line drawn through the middle of the street, called *Swaruakalyanawidiga* ; the northern division being under the orders of PALLEGAMPAHE *Adikar*, and the southern division under the orders of UDAGAMPAHE *Adikar* ; formerly the two *Hirage Kankan*, and within the last few years of the deposed King's reign, four *Widiya Aratchies*, acted as police officers under them.

The *Maha Hirage*, or great gaol in Kandy, is under charge of the *Adikars* and of their immediate officers, the *Hirage Kankans* and *Rekawallo*, alternately for fifteen days, as above stated.

The ferries on the great river of *Alutgantolle*, *Lewelle* (and formerly *Kundasala*), are under the charge of *PALLEGAMPAHE Adikar*, and subordinate to the *Adikar* of the *Hirage Kankan*. There is one family at each ferry, who, according to the circumstances, paid annually from ten to fifty *ridi* each to the *Adikar*, and five to the *Hirage Kankan*. *Dhonies* are furnished by certain villages in *Dumbere*.

The ferries of *Ganoruwe* and *Katugastolle* are under the charge of *UDAGAMPAHE Adikar*, and subordinate to the *Adikar* of the *Hirage Kankan*. At *Ganoruwe* the duty is performed by two or four inhabitants of the neighbouring village, who pay annually from 300 to 500 *ridi* to the *Adikar*, and 40 or 50 to the *Hirage Kankan*. The *Dhonies* are furnished by the four *Katubulle* villages at *Udagampahe*. At *Katugastolle* the duty is executed by three or four *Rekawallo*, who pay annually from 400 to 600 *ridi* to the *Adikar*, and 150 or 200 to the *Hirage Kankan*. The *Dhonies* are furnished by the people of *Harispatta*.

The ferrymen enjoy no lands for this service, but make the above payment in consideration of the profits.

All persons pass the ferries to Kandy free of payment. Persons passing into the country from Kandy pay one pice or four *challies* each, with the exceptions of persons attached to the King's household; of great chiefs and priests, with their followers; of messengers proceeding on duty; and of persons who, according to custom, deliver annually to the ferrymen at harvest-time a certain quantity of paddy, or other produce, in lieu of payment every time; and of the inhabitants of *Harispatta* and the hither part of *Dumbere*, who furnish *Dhonies*: the former to *Katugastolle*, the latter to *Alutgantolle* and *Lewelle*.

The *Adikars* also possess a general jurisdiction over the whole of the Kandyan provinces, according to the following partition:—

A part of the western, the northern, the eastern, and part of the southern provinces, are subject to the authority of the first *Adikar*, consisting of the seven *Korles Uwa*, *Matele Walapane*, *Wellasse*, *Bintenne*, *Nawerekalawiga*, *Tamankada*, *Harispatta*, *Dumbere*, and *Hewaheti*.

The greater part of the western and southern provinces are under the authority of the second *Adikar*, consisting of the four *Korles*, three *Korles*, *Saffragam Korles*, *Udapalata Udanawere*, *Yatenawere*, *Junpanahe Kotmale*, and *Bulatgame*.

This jurisdiction, however, is of a very limited nature, and is exhibited principally in the following instances :—

The *Katubulle* messengers of PALLEGAMPAHE convey orders and summon persons within all the provinces belonging to the first division.

The *Katubulle* messengers of UDAGAMPAHE within all the provinces of the second division ; and never *vice versa*, except that, when an urgent order is to be expedited, or when a first order has been disobeyed, two messengers, one from each class, are despatched together.

When in any civil or criminal case, which is difficult of decision, the chief of a province or department makes reference for advice, or when the parties themselves complain, the *Adikar*, within whose jurisdiction the case arises, hears and decides, or refers to higher authority.

When any matter not judicial, or any difficulty in the execution of his duty is brought to notice by the chief, or by others, the *Adikar*, within whose jurisdiction it occurs, gives his councils aid and support, or, if necessary, refers it to higher authority.

The fee of two *ridi*, paid upon discharge by prisoners confined in the *Maha Hirage*, is the right of the *Adikar* within whose jurisdiction the prisoner is an inhabitant.

The written oaths for swearing by oil, are granted by the *Adikar* within whose jurisdiction the case arises, in the districts situated within the mountains.

Honours and Privileges.

In the King's presence, and on all other public occasions, the two *Adikars* have the precedence.

The *Adikars*, whenever they move, are preceded by persons cracking whips.

No person can remain in the verandas of houses, and all must give way as they pass.

No person, of whatever rank, below the royal family, can sit when the *Adikars* are standing.

No person can ride on an elephant, horse, or in a palanquin, whilst the *Adikars* are on foot.

If a *Desave* visit the *Adikar* in his *desavony*,* he must cease beating tomtoms within sight of his residence.

* District.

If the *Adikar* pass through the *desavonies* of another, he precedes, and the *Desave* follows two or three miles behind with tomtoms.

The *Adikars* cannot use tomtoms in Kandy, nor in any other province than their respective *desavonies*.

Without special leave they cannot ride in palanquins, on an elephant or horse within the river, nor any where in attendance on the King.

When the *Adikars* are at the palace all public communications to the King are usually made through them.

The King's orders for performing public works at the palace in Kandy, or in the country, are usually conveyed to the proper chiefs and authorities through the *Adikars*.

The King's general orders to the people are communicated to the inhabitants of Kandy, and to the head men of the provinces residing in Kandy, by the *Adikars*.

The King's orders are conveyed to chiefs resident in the provinces by *olas*, written to them in the name of the first *Adikar*, if he be in Kandy; in his absence by the second *Adikar*, and, in the absence of both, by the chief next in rank.

The *Adikars* are particularly charged with conducting the public festivals and the repair of temples, the catching of elephants in Kandy, and personally superintending these and other public works.

They are charged with the repair of the streets, and with every work contributing to the beauty and cleanliness of the town.

In superintending the performance of any of these works in Kandy, they have power to imprison and punish any head men of the provinces for neglect or disobedience, except persons belonging to the King's household or court, and those only upon representation to the King.

When cases of importance are heard by the King himself, or by the Great Court, the *Adikars* are present.

The *Adikars* hold the first seats in the Great Court of Justice called *Maha Naauwa*, take the leading part in the proceedings, are the principal reporters to the King, and give the *sitta* or *ola* of decision.

All sentences of corporal punishment by the King's orders are executed in their presence.

In suits of land the *Adikars* have power to sequester lands and crops.

The *Adikars* have the exclusive power of causing punishment to be inflicted with the cane.

They have the exclusive power of granting the written oath for swearing by oil, and of granting the written decrees called *sitta*, in all cases which arise in the districts situated within the mountains.

The *Adikars* are usually consulted by the King upon the appointment of all other chiefs, upon the appointment of chief priest, upon grants of lands, or rewards for services.

Grants of lands by the King's orders are signed by the *Adikars*.

Sannasses, or royal grants, are delivered to superior favourite chiefs by the King himself; the same to all other persons by the *Adikars*, in the King's presence.

The ceremony of conferring titles, by tying a metal plate on the forehead, is performed according to the same rule.

A cane, curved at the top, is the *Adikar's* peculiar staff of office, and is delivered into their hands upon their appointment. It was formerly a painted cane with silver head and ferrule, but a cane entirely cased with silver was adopted by the deposed King.

The *Katubulle* messengers carry in their hands, as an emblem of office, a silver-headed cane, curved at the top.

When they carry the King's orders to a *Desave*, residing in his *desavony*, they receive, besides provisions, five *ridi* in token of respect.

Wheresoever they go they are furnished with provisions *gratis*; and, excepting in the houses of persons of rank, a stool, or elevated place, is spread with white cloth, and their cane deposited upon it whilst they remain.

The *Katubulle* people annually deliver certain rice duties into the royal stores, called *Maha Gabadawe*.

The *Adikars* pay annually into the royal treasury a sum of 500 *ridi* each, being their tribute called *Dakam*, in consideration of the privileges and emoluments above-mentioned.

When one *Adikar* is absent from Kandy, his ministerial duties devolve upon the other.

For the better support of their dignity, a *desavony* is usually conferred upon each *Adikar*, and sometimes other offices; in which case, besides the foregoing, they perform all the duties and enjoy all the honours, privileges, and emoluments of a *Desave*, or such other offices.

Division of the Kingdom.

The Kandyan kingdom consisted of twenty-one grand divisions, of which

the twelve principal are called *desavonies*, and the majority of the rest, rate, and they may properly be denominated districts.

The *desavonies* were each placed under the orders of a chief, or governor, called *Desave*, and are as follow :—

The Four <i>Korles</i> ,	<i>Walapana</i> ,
The Seven <i>Korles</i> ,	<i>Udapalala</i> ,
<i>Uwa</i> ,	<i>Nawerekalawiga</i> ,
<i>Matele</i> ,	<i>Wellasse</i> ,
<i>Saffregam</i> ,	<i>Bintenu</i> ,
The Three <i>Korles</i> ,	<i>Tamankada</i> .

The other nine districts were respectively under the authority of chiefs, who, except the two last, were distinguished by the name of *Rati Mahat-meya*, and are as follow :—

<i>Udanuwere</i> ,	<i>Hewahete</i> ,
<i>Yatinuwere</i> ,	<i>Kotmale</i> ,
<i>Tunpanahe</i> ,	<i>Uda</i> , or Upper <i>Bulatgame</i> ,
<i>Harispathu</i> ,	<i>Pata</i> , or Lower <i>Bulatgame</i> .
<i>Dumbere</i> .	

The Four *Korles*.

The provinces, or *desavony*, called the Four *Korles*, extend westward from the mountains which limit the high country of Ceylon to the frontier of the maritime provinces. Its mean extent, from east to west, may be estimated at about twenty-six English miles; from north to south about fourteen English miles.

It is bounded on the east by a range of mountains which separate it from *Tunpanahe*, *Yatinuwere* and *Udapalala*, of which the principal points, extending south from *Alagolle Kanda*, are *Bulani*, *Kande*, *Maragaha*, *Eyla*, *Kaduganawe*, *Nikahetiye*, or *Alpita Kande*, and *Ambuluwane Kande*.

On the south-east and south it is separated from *Dolosbage* by a branch of the same range, in which the principal hills are *Naalle Kande*, *Rahale-gale*, and *Murute Kande*.

On the south, from Lower *Bulatgame* and the three *Korles*, by a less mountainous limit, in which the principal points are *Alkedina*, *Gala Kaha-*

pitiyekele Henna, Etgale, Owita, Dunumadalagahagawa Henna, the Gravet of Kotikakumbure, on the great road to Colombo, Ilukmodere and Galapitamde.

On the west from the *Hina Korle* and *Hapitigam Korle*, by a line in which the principal points are *Tittawel, Makande, the Gravet of Dum-moladiniya, the Gravet of Wahawihawita, and Algam Kande.*

On the north from the seven *Korles* by the mountains *Parape Kande, Galadinikada Kande, Siruwangalla*, and the river *Maha Oye* which falls into the sea at the ferry of *Kaymel*, several miles north of *Negombo*.

The four *Korles* from which the province derives its name, and the smaller districts, *Pattu* and *Palata*, into which each *Korle* is divided, are as follow :—

1st. *Galboda Korle* contains five *Pattu* : *Galboda Pattu, Meda Pattu, Ganey Pattu, Egoda Pattu, Tanipperu Pattu.*

2d. *Paranakurua Korle, Maha Palata, Ganhate Palata, Kumbulgam Palata. Handupanduna Korle* is a part of *Paranakurua*, and consists of *Kandua Pattu, and Mawata Pattu.*

3d. *Kindigoda Korle* contains *Medde Medeliga Pattu, Walgam Pattu, Deyala Dahamune Pattu.*

4th. *Beligal Korle, Kerawale Pattu, Kandapite Pattu, Otara Pattu, Gandoloha Pattu.*

The several classes of inhabitants, the head men appointed over them, and the service and duties to which they are liable, are as follow :—

1st. The *Atapattu* people hold the first rank.

They are subject to the orders of five headmen, who cause all duties to be performed by them, *viz.* one *Atapattu Lekam* over the whole, and four *Aratchies*, one in each *Korle*.

The *Aratchies* are called also *Peramane Rale*, because they go in front immediately attending the great banner of the *desavony*.

The *Atapattu* people perform *Mura, i. e.* attend on duty at the house of the *Desave*, in rotation, according to the three following divisions :—

1st. Those of *Galboda Korle* and *Kindigoda Korle* together ; 2d. Those of *Paranakurua Korle* ; 3d. Those of *Beligal Korle*, and the term of duty is thirty days each time.

Thus every person is liable to one month of service and two of rest, or serves four months and rests eight months within the year.

The number of *Atapattu* people who actually come on duty varies, ac-

according to the exigency of the service, and the numbers liable; it is usually from about twenty to fifty.

The rest pay a fixed fine or commutation of money, called *mura ridi*, being two *ridi* each person for the fixed term of thirty days.

Of these defaulters, ten persons, or rather the commutation paid by them, are given up to the *Atapattu Lekam*, and five to the *Aratchies*. The rest is the perquisite of the *Desave*. But certain persons, who are opulent, in each *Korle*, are accustomed to deliver, instead of the *mura ridi*, a load of rice (equal to about twenty-five measures); and the *Aratchy* usually obtains rice from the five sufficient for his subsistence during his term of duty in Kandy.

The *Atapattu* people keep guard in a building appropriated to them near the *Desave's* house, called *Atapattu Madawe*, where they have in charge the great banner, the *Lekam Milliye* (records), the *Mura Awnda* (arms), and have the custody of prisoners confined there.

Their principal duty is to convey the *Desave's* orders throughout his *desavony*, and to call all persons whose attendance he requires, either in judicial matters, or for service, or for the collection of revenues.

They attend the *Desave* wheresoever he goes abroad, and one of their number carries the great banner on public occasions, and the *Mura Awnda* when he goes to the palace or elsewhere.

Since the time of *Desave Leake* they have assisted in dragging timbers for public works, but it is not considered their proper duty.

They prepare withes, and weave *olas* when required for buildings.

They punish offenders with the open hand under the *Desave's* orders, and hold them whilst punished with rods by the *Koditawaka* people.

They gather and carry flowers and other offerings to the temples.

When the *Desave* first comes into his province, they all furnish him, one turn only, with *adakka*, or dressed provisions.

When the *Atapattu Lekam* proceeds upon service into any *Korles*, or the *Atapattu Aratchies* into their respective *Korles*, they are supplied with *adakka* by the *Atapattu* people.

The *Atapattu* people are not liable to the payment of *kada rajakareya* (provisions) or any other duties to the King.

The principal people of the *desavony* hold *Atapattu* lands; and, on account of its respectability, many persons belonging to the two classes

next mentioned have, by favour of the *Desaves*, been at different periods enrolled in this department.

2d. The *Ganwasam* people hold the second rank. They are under the orders of the head men, called *Korales*, *Kankans*, and *Atukorales*, who are appointed in the several *Korles* and *Pattus*, as follow:—

In Galboda Korle.

Galboda Pattu 1 *Korale*, 1 *Kankan*, and 1 *Atukorale*,
Meda Pattu 1 ditto, and 1 ditto,
Ganey Pattu 1 ditto, and 1 ditto,
Egoda Pattu 1 ditto, and 1 ditto, and 1 *Kankan*
 for the three last mentioned *Pattus*.

A *Mohottale*, whose peculiar duty it is to collect *pandura mila* (fines) and superintend the *Desave's Gabada gan* (farm).

Paranakurua Korle; 1 *Korale*, 1 *Kankan*, and 1 *Atukorale* over the three *Palata*.

A *Lekam*, who collects the *pandura mila* and superintends the *Desave's Gabada gan*.

Handupanduna Korle.

Kanduha Pattu 1 *Korale* and 1 *Kankan*,
Mawata Pattu 1 ditto and 1 ditto, and 1 *Atukorale* for the two *Pattus*.

Kindigoda Korle.

Medde Medeliga Pattu..... 1 *Korale*, 1 *Kankan*, and 1 *Atukorale*,
Walgam Pattu 1 ditto, and 1 ditto,
Deyala Dahamune Pattu ... 1 ditto and, *Atukorale*, and 1 *Kankan* for the two last *Pattus*.

A *Lekam*, who collects the *pandura mila*.

Beligal Korle.

KirawalePattu 1 *Korale*, and 1 *Atukorale*,
Kandupite Pattu 1 ditto, and 1 ditto,
Otara Pattu 1 ditto, and 1 ditto,
Gandoloha Pattu 1 ditto, and 1 ditto.

A *Mohottale*, who collects and sends the King's and *Desave's* revenues, and superintends the *desavony Gabada gan* villages in the whole *Korle*.

The *Gamwasam* people have no *mura*, or regular and constant rotation of duty at the *Desave's* house.

They drag timbers for the public service, or for the *Desave's* use, in Kandy or in the *desavony*, and for this purpose attend at such time and in such numbers as the occasion requires.

They deliver into the royal store, *Maha Gabadawe*, the duties called *rada ragakariya*. Each village being subject to the payment of a *kada*, or *pingo*. A *kirawala*, or half *kada*, according to a taxation in the *Lekam Mittiye*, or *Ola* record of the *Maha Gabadawe*. Each *kada* consists of twelve *neyli* (or measures) of rice and cocoa-nuts, and the *kirawala* is half that quantity.

In the greater part of the *Beligal Korle* this duty is paid in cash at the rate specified in the *Lekam Mittiye*, of twenty-two *taltia*, or pice, for one *kada*.

They deliver duties to the *Desaves*, called *walanive kada* provisions, precisely of the same nature with those payable into the *Maha Gabadawe*, but inferior in amount.

They pay annually to the *Desave*, *pandura mila*, being a duty of twenty *futta* per each *kada*.

Both the foregoing are payable from the *Korle Gamwasam* (official villages), and not from the *Minda Gamwasam* (private villages).

They furnish daily by rotation of *korles* and *pattus*, *adukku*, or dressed provisions, for the *Desave* and followers; and *peghidum*, or raw provisions, for the *Desave* himself, so long only as he is resident in the *desavony* upon service.

They furnish *adukku* (provisions) to their respective *Korales* whilst travelling within the *korle*, or *pattu*, upon public service, either collecting duties, or assembling people, or superintending their labours.

3. The *Hiwa*, or *Mohandiram Wasam* people.

They were originally under the orders of distinct *Mohandirams*, but of late years have in most instances been placed under the *Korles*.

The *Mohandiram* and the head men of this class are as follow :—

In *Galboda Korle*.

Galboda Pattu; 1 *Mohandiram*, which office is sometimes vested in the *Korale* and *Hewa Aratchy*.

Ganey Pattu and *Meda Pattu* ; 1 *Hewa Aratchy* for the two *pattus*, and sometimes one for each : the *Hewa Wasam* people being subject to the orders of the two *Korales*.

Egoda Pattu ; 1 *Hewa Aratchy* : the people being subject to the orders of the *Korale*.

Taneppera Pattu ; *Mohandiram* (who is also called *Korale*) ; 1 *Hewa Aratchy* and 1 *Atukorale Atchile*, appointed by the *Mohandiram* to convey his orders.

In *Paranakurua Korle*.

One *Hewa Aratchy* over the *Hewa Wasam* people of the three *Palata*, who are subject to the orders of the *Korale*.

In *Handapanduna Korle*.

One *Aratchy* over the *Hewa Wasam* people of the two *pattus*, who are under the orders of the *Korales*.

In *Kindigoda Korle*.

One *Hewa Aratchy* for the *Hewa Wasam* people of the three *pattu*, who are under the orders of the *Korales*.

One *Mohandiram* and 1 *Hewa Aratchy* over *Hangawela Walpola Mohandiram Wasam*.

In *Beligal Korle*.

Four *Hewa Aratchies* (*i. e.* over the *Hewa Aratchy Wasam* people of each *pattu*, who are subject to the orders of the *Korales*), 1 *Mohandiram* (no *Aratchy* over the *Gardeye Mohandiram Wasam*), the people of which are dispersed in all the four *pattus*.

The *Hewa Wasam* people perform *mura* ; *i. e.* attend upon duty in rotation with their *Aratchies* according to the same three divisions of *korles*, and for the same periods as the *Atapattu* people.

The number of those who actually come on duty varies usually from * to * according to the exigency of the service ; the rest pay two *mura ridi* each in lieu of service, whereof two, three, or four are allowed to the *Korale*, or *Mohandiram* and *Aratchy*, one to the *Hewa*, or *Atukorle*, and the remainder is the perquisite of the *Desave*.

* Omitted in the MS.

They keep guard, not at the *Desave's* house, but at the *Danda Maduwe*, or building appropriated to the storing of the King's timber in Kandy.

They fell timbers in the forests for the King's or the *Desave's* service. Of late years they have been employed also in dragging or carrying timbers, but formerly it was not considered as their proper duty.

They cut wall timbers and plane them, and thatch public buildings, or the *Desave's* house.

They carry the *alkade*, or small banners, of the *desavony*, in public processions, and when the *Desave* travels.

They are not liable to the payment of *kada rajakareya*, or any other duties, to the King.

The *Kodituwakku*, or *Ginjal* people (artillery).

They are people of the low caste, called *Padawas*, and reside only in four villages; viz. *Kadagamma* and *Hewadewala* in the *Kindigoda Korle*; *Elagalla* and *Henapola* in the *Galboda Korle*.

The people of *Kadagamma* are under the orders of a *Mohandiram*, and of a head man of their own caste, called *Duraya*.

The people of *Hewadewala* are under the orders of a *Mohandiram*, and of two head men of their own caste, called *Maha Duraya* and *Hewa Duraya*.

The people of *Elagalla* and *Henapola* are jointly under the orders of a *Mohandiram* and a *Duraya*.

They perform *mura*, or attend on constant duty at the *Desave's* residence, with their respective *Mohandirams* and *Durayas*, in rotation, according to the above three divisions, for the term of thirty days each, and the absentees pay two *mura ridi*, which are applied in the manner above stated.

They keep guard at the building called *Koditawakka Madawe*, where the *ginjals* of the *desavony* are kept, and have custody of the more atrocious prisoners who are committed to them.

They are sometimes sent into the country to seize criminals and refractory persons; to carry *ginjals* before the *Desave* when he travels, and on all public occasions.

They dig and carry earth and stones, provide medicinal herbs when required from the jungle, and perform other menial labour for the King's or the *Desave's* service; but neither fell nor drag timbers, nor furnish firewood or water for his household.

Mohandiram.

The *Kala Hewa Mohandiram* people.

They are all *Padawas*, disposed in different villages, and subject to the orders of a *Mohandiram*, and, under him, of a *Duraya* of their own caste.

They attend on duty in Kandy once in three months, in rotation, with the two *Bulgamwala Mohandiram Wasam* people mentioned below, and serve three days at a time.

They perform menial labour for the King's or the *Desave's* service, which chiefly consists in bringing and preparing the domestic materials for buildings.

When the *Desave* is in his *desavony* they keep guard at a *gravet*, near his residence; when he travels it is their duty to move on both sides of his palanquin, in the jungle near the road; they execute condemned criminals (which rarely occurs) within the *desavony*.

The two *Bulgamwala Mohandiram* people.

They are of the low caste, called *Berawaya*, and reside in the four villages *Genihalpitiya*, *Ballatgomuwa*, *Fellake*, and *Kalahugoda*, in the *Paranakurua Korle*.

The two first villages are subject to one *Mohandiram*, the two last to another; but sometimes all four are placed under one head man of their own caste, called *Halawaliya*, who is appointed over them, one in each village.

They attend on duty at Kandy in rotation with the *Kala Hewa Mohandiram* people, and perform the same menial services for the King or the *Desave* as above stated, except that of executioners.

The people of the two first villages occasionally carry the hinder part of the *Desave's* palanquin.

Hitawidakarayo.

These are people of low caste, inhabitants of the five following villages, called the *Desave Gabada Gan*,* viz. *Pannenuwa Padidora*, *Mawana*, *Kawudaxulle*, *Dorawaka*, *Ballapana*.

They are under the orders of five separate *Vidans*, appointed by the *Desave*, and of petty head men, *Durayas*, and *Halawaliyas*, of their own caste, within each.

* See p. 204.

One or two men from each village are constantly on duty at the *Desave's* house in Kandy, where a distinct head man, called *Hitawila Vidan*, is appointed to control them and superintend their work.

They are employed in many menial labours at the palace, or at the *Desave's* house, consisting chiefly in the repair and cleansing of buildings and courts. When an important work is undertaken, a greater number of the inhabitants are called to Kandy. They cultivate royal fields within their respective villages, as will be notified hereafter.

The Kottalbadde or Artificers' Department.

These persons have been sometimes placed by the King under the orders of a separate chief, called *Pata Rate Kotalbadde Nilame*, but now frequently are under the *Desave*, who appoints a *Vidan* over them.

They consist of the following classes :—

Seven *Wadawa* or carpenters, under the orders of a head man, called *Mulecharaya*, appointed by the King, upon the *Desave's* recommendation, who perform all carpenter's work for the King or *Desave*, and are usually employed at the *Dandu Maduwa* in Kandy. Five *liyana Wadawa* or turners. Five *Hittaru*, or painters. Fourteen *Iwadawa*, or arrow makers, under a head man called *Hangidiya*.

They manufacture and paint bows, arrows, spear shafts, banner staves, and walking sticks, and two of them perform service in the *Runawada Mandape* (royal store of arms).

Fourteen *Atapattu Kareya*, who furnish or execute fine work, and are principally employed in ornamenting or inlaying locks, guns, knives, handles, &c., with gold, silver, or brass; two of them perform service in the *Runawada Mandape*.

Four *Badallo*, or silversmiths, under the orders of a *Mohandiram*, who perform any gold, silver, brass, or copper works, and two of them perform service in the *Ranawada Mandape*.

One *Gakwaduwa*, or stone cutter; twenty *mura Atchario*, or blacksmiths, under the orders of a *Hangidiya* and *Atu Hangidiya*, a certain number of them, varying according to the exigency of the service, attend constantly in Kandy, and, erecting workshops near the *Desave's* house, execute all kinds of common iron-works, for which the metal is furnished to them.

Eight blacksmiths, without regular service lands, under the orders of a

Hangidiya, who appear before the *Desave*, at the new year, with a knife and scissors each, and are called to service only upon emergencies.

Ten *Desave* blacksmiths, under a *Hangidiya*, who work for the *Desave* only. But these three classes of blacksmiths are sometimes placed under the same *Hangidiya* and *Atu Hangidiya*.

All the above artificers, except the blacksmiths last-mentioned, perform either particular works directed by the King, or works belonging to public buildings allotted to the *desavony*, or any works required by the *Desave*.

The Badahilabadde, or Potters' Department.

In *Galboda Korle* and *Paranakurua Korle* are eight potters, under the orders of a *Vidan* of their own caste appointed by the *Desave*.

In *Kindigoda Korle* and *Beligal Korle* are fourteen under another *Vidan*, nominated in the same manner; but sometimes one *Vidan* is appointed over the potters of the three last *Korles*.

The potters of the first division attend on duty in Kandy during one month, at the *Maha Gabadawe*, and are then relieved by those of the second division, who serve one month more. During this period they are obliged to furnish as many earthen vessels as are required for the *Maha Gabadawe*, and to make tiles and bricks, and perform any other potters' work required for the King's service.

At their departure from duty, each division supplies one hundred earthen vessels to the *Desave's* house.

This two months' duty is performed in rotation with the potters of the upper districts, the Seven *Korles*, *Uwa*, and *Matele*, and this occurs once in ten months.

In the *desavony* they are bound to furnish tiles, bricks, and all kinds of pottery for the *Desave's* use, and earthen vessels to the different rest houses, when the King or Ambassadors come into the *desavony*.

When many tiles and bricks are ordered for the King's service, the people of *Syambalangomuwe* and *Godagame* are called to furnish firewood.

The *Hewa Wasam* people erect the necessary buildings.

Radabadde, or Washers' Department.

The washermen reside in all parts of the *desavony*, but are not a very numerous class.

They are under the orders of five head men, called *Vidane Heneya*,

appointed in the *Galboda Korle*, *Paranakurua Korle*, *Handapandana Korle*, *Kindigoda Korle*, and *Beligal Korle*, who have authority each over the people of their respective *Korles*.

But occasionally the washers of two *Korles* are united under the orders of one *Vidane Heneya*.

They attend in Kandy on duty for three months, at the beginning of the Singalese year, the other nine months' service being performed in rotation by the washermen of the seven *Korles* of the upper districts, and of *Martele*, three months each.

Their duty consists in hanging cloths in the *Maha Gabadawe*, and in the different apartments of the palace, in furnishing clean cloths for the temporary use of the principal attendants of the palace; torches and rags for lamps.

All come at the commencement of the *mura* to hang the cloths, after which, according to arrangements among themselves, one or two *Vidane Heneya*, and a competent number of washermen, remain to perform the duty during the period of three months.

In the *desavony* they are obliged to hang cloths constantly in the *Desave's* house, and in all rest houses, temporarily erected for the King's Ambassadors or the *Desave*, and in houses prepared for the reception of the *Atapattu Mohottale* and *Korales*.

The cloths are provided by themselves, from the emoluments to which they are entitled by custom from the inhabitants of the *desavony* whom they serve, consisting of cloths, paddy, or money; or, if these be insufficient, by other means.

Handabadde.

These are an inferior class of carpenters, and consist of only six families, under the orders of a *Vidan*.

Their duty consists in furnishing for the public festivals in Kandy a fixed number of couches, stools, and baskets of various kinds, woven with rattans, and besides as many baskets as may be occasionally demanded for the King's or *Desave's* service.

They deliver these articles to the *Desave*, who sends them to the proper department in Kandy.

The Kuruwe or Elephant Department.

The *Kuruwe* department is sometimes placed under the *Desave* of the

four *Korles*; but is sometimes conferred as a separate office, by the King, upon another chief of rank, who is then called *Kuruwe Lekam*, and by inferiors, *Kuruwe Desave*.

A *Vidan* is appointed by the *Desave* or *Lekam* over all the *Kuruwe* people, and under him are three *Kankans*, who convey his orders to the people, *viz.* one for *Paranakurua Korle*, one for *Galboda* and *Kindigoda Korle*, and one for *Beligal Korle* respectively.

Their duty consists in taking and taming wild elephants, and in keeping tame elephants committed to their charge.

In the *Kindigoda Korle* are three villages, called *Pannegam*, of low caste people, under seven head men called *Durayas*. The *Durayas* erect the *panti* or elephant stalls, and the people furnish fodder to the elephants.

There are ten *Galladdo*, and under them two *Patabendo*, and thirteen *Panikka* in their respective villages, whose general and ordinary duty consists in taking care of decoy elephants. These are suffered to roam and pasture in the jungle with their hind legs loosely tied together, and are brought in by their keepers once in three or four days, and their legs being untied, are bathed for two or three hours in a pool, and then turned into the jungle with their legs coupled as before.

When wild elephants are ordered to be caught, they collect the decoy elephants, and proceeding with them into the jungle, unite them with the herd; and with the aid of the *Panikkale* mentioned below, drive them into the *kraal* and secure them, and tie them in the stall.

There are besides, independent of the *Galladdo*, sixteen other *Panikkale*, who assist in driving the elephants into the *kraal* and securing them; and from the moment of tying them in the stall, undertake the sole charge of them, and tame them, which is usually accomplished in from six to twelve months. After taming, the tusked elephants are sometimes sent to Kandy, and sometimes remain in their custody; the rest are usually delivered to the *Galladdo*; and, occasionally, tusked elephants not caught in the four *Korles* are delivered to the charge of these *Panikkale* by the King's order.

When elephants are ordered to be caught, the *Kuruwe* people are usually placed under the orders of the *Desave*, because the assistance of the *desavony* people is required.

A *gala*, or enclosure, is constructed by the people of the *desavony*, with piles from about eighteen to twenty-four inches in diameter and nine or ten

feet above the ground, strengthened by four cross bars of cocoa-nut or other trees from ten to fifteen inches diameter.

It is usually of quadrangular form in plain ground, but sometimes circular or irregular, according to the nature of the spot selected, and contains a space of two or four acres. Within this area a rude platform is prepared upon a tree, or, if there be none convenient, upon a pillar planted for the purpose, in which four or five men are stationed with cords and nooses; two gateways are left in the *gala*, about ten feet wide and nearly opposite to each other, in order that the elephants, when driven, may suppose that there is a clear passage through.

A herd of wild elephants having been found, the *Galladdo* and their people collect their decoy elephants, of which the greater part should be females, and proceeding into the jungle unite them with the wild herd.

People of all classes within the *desavony* are called out and form a circle, or rather an irregular line, surround the elephants, and keep constant guard with guns, lances, long pointed poles called *ritili*, and swords, standing at intervals of one or two fathoms from each other in open or small jungle ground, and of ten or fifteen fathoms if there be the aid of rocks or steep places difficult for elephants to pass. They erect small huts of *talapát* leaves for shelter, and sometimes strengthen their position by a fence of trees felled on the spot, and deter the approach of the elephants by brandishing their weapons and by threats, and by fires kindled throughout the night.

The hunt usually lasts from one to seven or eight days, according to the distance of the wild elephants from the *gala*, and the facility of driving them, and at each day's advance the guards of the line close in. If there be a remarkably refractory elephant, they sometimes shoot him; but this necessity seldom occurs.

In the mean time the *Kuruwe* people remain constantly in the jungle, near the elephants, armed only with *henda* and *ritili*, and partly leading the wild herd by means of decoy elephants, and partly impelling them by voices, incitements, and the menace of weapons, thus drive them gradually to the *gala*, and as soon as they have entered, the gateways are suddenly closed by cross bars.

The men stationed in the tree now lay their nooses on the ground, and entice the elephants, both tame and wild, around it, by casting down fodder, particularly plantain trees, of which they are fondest; and as soon as the

foot of any chosen elephant has been set within a noose, it is pulled up and drawn tight to the leg, the other end being secured to the tree. The animal being thus confined is thrown upon his other three legs, and therefore with less difficulty, either from the tree or from the ground, under the protection of the tame elephants, is bound between two tame elephants, led out of the *gala*, and securely fastened in the stall.

Sometimes, in the construction of a *gala*, which is a laborious work, a proper place is chosen in the jungle, and a tree or pillar prepared with platform and nooses, the elephants are driven to it by the *Kuruwe* people, with the aid of the *desavony* people, and entrapped by the nooses in the manner above described. But this method is uncertain; because, if the first attempt fail, the wild elephants usually run off to a distance, and seldom one can be secured then.

Sometimes, for the King's diversion, the *Kuruwe* people of the four *Korles* drive into Kandy wild elephants mixed with the decoy elephants; and a pillar being planted in the centre of the great square, one or more of the best elephants are taken in the manner before described.

Sometimes, also, for the exhibition of an elephant fight, a large high-mettled elephant is driven into Kandy, and is met on the opposite side of the great square by another from *Matale* or *Kingale*. They are incited to contest by their respective keepers, and, if necessary, their anger and jealousy are stimulated by the introduction of female elephants between them; they advance into the centre of the square and join battle, seizing each other's trunks, striking with their trunks and feet, and beating with their heads and tusks. They are sometimes parted by their keepers, and the combat is renewed on one or more successive days, till one of them being fairly beaten and overpowered, runs away, and being pursued by the other along the streets, returns to his native forests. The conqueror is recalled by the voice of the female elephants, and his keepers receive their reward.

The village *Kalugula*, in the *Beligal Korle*, is the *Ninde* village of the *Kuruwe Lekam*.

It contains two *Hewanam*, who carry his *talapáts* in the *desavony*, and *coolies*, of whom one or two constantly serve in his kitchen.

It contains also a *Mullettu* field of five *pelah*. There is another *Mullettu* of two *pelah* in the village *Alawela*, and another of two *pelah* in *Bihawala*; all which are sown for *ande* on his account.

He is entitled to an annual contribution of a few *ridi*, called *pandura mila*, from the *Kuruwe* people. He receives twenty *ridi* annually for the appointment of *Vidan*, but not for the offices which are considered as hereditary.

When he proceeds upon service into the country, he is entitled to receive provisions once round from all *Kuruwe* people, except the inhabitants of the three *Pannagam*.

The Madige, or Carriage Bullock Department.

This department is sometimes placed under the *Desave* of the four *Korles*, but frequently assigned to a separate chief, nominated by the King, who in that case is styled by inferiors *Madige Desave*. A *Vidan*, appointed by the chief, performs the duties under him.

Their villages, their head men, and the bullocks which they are liable to furnish, are as follow :—

<i>Tuldomawe</i>	1	<i>Mohandiram</i>	1	<i>Lekam</i> , furnishes	12 bullocks.
<i>Walagama</i>	1	<i>Kankan</i>	ditto.....	12 ditto.	
<i>Weyloyagoda</i> }					
<i>Ragala, and</i> }	.....	1	<i>Mohandiram</i>	ditto.....	12 ditto.
<i>Talawella</i> }					
<i>Undanwita</i>	1	ditto	ditto	4 ditto.	

In *Gondolohe* there is also land subject to *Madige* service, which was abandoned some years ago, and has been since cultivated on account of the chief.

The *Madige* people of the above villages are of the fisherman's caste.

Each person possessing one *ammonam* of land is bound to furnish one bullock; those of the headmen being exempted, and the *Gammarahes* performing other services.

Each bullock furnishes annually to the royal store, called *Maha Gaba-dawe*, one *goni*, or bag, containing forty store measures of salt, and one *karawala*, or salt fish; and besides, to the chief, two *karawala*.

They render also to the King the profits upon the sale of *areka* nuts, realized in the following manner :—

The sum of 300 *ridi* is issued from the Treasury to the chief for the purchase of fifty *ammonams* of *areka*; *i. e.*, at the rate of six *ridi* per *ammonam* of 30,000.

The chief divides it amongst his people, nearly in the proportion of six *ridi* to each proprietor, one *ammonam* of land, and the value of a few *ammonams* to the *Walanbadde Madige* people mentioned below.

They purchase the *areka* in small quantities from the inhabitants at such prices as they are able, which are necessarily low, because the sale of this article to other traders, and the exportation, are strictly prohibited.

They convey it by bullocks to *Ruanwelle*, and selling it at the best prices for the Columbo market, account for the whole profits to the Royal Treasury.

They also receive money from their chief, and deliver to him the profit upon an uncertain quantity of *areka*, varying from twenty to fifty *ammonams* per annum.

It is said that in two former years with the assistance of many other villages, 1,000 and 500 *ammonams* respectively were collected, and the profits paid into the Treasury, but with much opposition and difficulty, which, with the intervention of other services, occasioned a reduction to the usual quantity.

These *Madige* people are also obliged to perform other carriage service when required, as the conveyance of grain from the royal villages, receiving, however, one *laha* for each bullock-load; and they occasionally do the same for their chief.

The following people are Moor-men, and are called *Walanbadde Madige*, because they possess no service lands, but fields of small extent, which they have brought into cultivation from the estates of others: *Dumbulawawe*, containing one *Mohandiram* and six or eight people; *Hingula*, containing one *Mohandiram* and six or eight people.

Hence they are called upon to perform very little service, but, having bullocks, are not entirely exempt.

They receive money, as above stated, for a small quantity of *areka*, and account for the profits to the Treasury and to their chief.

They are also employed in the conveyance of grain, &c., if required, two or three times in the year: the people of *Dumbulawawe* usually for the King, and those of *Hingula* for the chief; but they are not liable to perform any of the duties above specified.

The chief of the *Madige* receives also the following emoluments, and *Ande mullettu* fields of three *ammonams*, at *Walagama*, are cultivated

on his account. There were formerly five *ammonams*, of which two *ammonams* have been assigned at different times to temples by the chiefs.

There was also a *Ninde mullettu* field of one *ammonam* at *Falgomuwe*, delivered some years ago by *Leake Desave* to another person, who has since paid an annual fee to the chief; and the three *Nilakaraya* who before cultivated it have since served him as coolies.

The *Mohandiram* and *Lekams* pay annually for their appointment five *ridi* each to the chief, and one or two *ridi* to the *Vidan*.

Besides the forty bullocks above mentioned, there are twelve bullocks appropriated to the chief from the same *Madige* villages, which supply him each with one *goni* of salt and three *karawala* per annum.

There are fourteen *Gammahes* in the above villages, who, with the other regular *Madige* people, contributed annually a sum of near fifty *ridi* to the chief, which is called *pandura mila*, and principally supplies the funds to pay to the Treasury his fixed annual *dekam*.

The three *Gammahes* of *Talgomawe*, having a larger extent of lands, give in rotation to the chief one *pingo* of fifteen cocoa-nuts per month.

The *Gammahes* furnish provisions gratuitously to the chief, or to his messengers when they come on duty to their respective villages. They attend him in travelling, and are sometimes employed to convey his messages, but perform no *Madige* service with bullocks.

Villages.

The several classes of *desavony* people, and duties to which they are liable, having been described, it remains to notice several villages, which are the property of the crown, or of temples, or otherwise circumstanced, which render dues and services distinct from the foregoing. Those which are properly exempt from the *Desave's* authority, were, on occasions of urgent public service, sometimes placed under his orders.

The following villages belonged to the public *Wahala*, or establishment of the queens, but were occasionally granted to the others of the royal family.

They contain *mullettu* lands of the extent hereafter specified, which are cultivated on account of the royal family, or other grantee; and the inhabitants, amongst whom are many low-caste people, of all except the three last, are bound to perform appropriate personal services for them.

	A.	P.	
<i>Habalakkawe</i> contains... <i>Mullettu</i>	4	0	
<i>Pattegammana</i> ditto	2	2	
<i>Galigomawe</i> ditto	1	2	
<i>Hakahinne</i> ditto	0	2	
<i>Korawelle</i> <i>Ande</i>	4	0	
..... <i>Ninde</i>	0	2	
<i>Hapuwelle Gampa</i> <i>Mullettu</i>	3	3	and three royal gardens.
<i>Unduwawela</i>	3	3	and two ditto unproductive.
<i>Dewele</i>	3	0	and one ditto.
<i>Araneyke</i> {	No <i>Mullettu</i> and no royal gardens. The inhabitants furnish twelve (<i>neyle</i>) measures of cocoa-nut oil, monthly, to the <i>Pulle Wahale</i> store, as the duty for their lands.		
<i>Panagomuwe</i> {			
<i>Allapittiya</i> {	The inhabitants furnish annually to the same store 4,400 pieces of white <i>jaggery</i> , and five <i>pingos</i> of <i>jaggery</i> syrups.		
<i>Panagomuwe</i> {			

The following two villages are also royal, under the orders of *Uda Gabada Nilame*. They contain *mullettu* lands of the extent stated below, which the inhabitants cultivate entirely on account of the crown. They beat the paddy into rice, and carry it to Kandy, and deliver a certain quantity into the royal store, called *Uda Gabadawe*, once in fifteen days. They are under the orders of a *Mohattale* and inferior head men, and pay *pingo* duties to the *Maha Gabadawe*, and contributions called *panduru mila* to their own chief.

	A.	P.
<i>Dedigama</i> contain <i>Mullettu</i>	9	2
<i>Menikkadawere</i> ditto	5	2

The following villages are called *Desave Gabada Gan*, or royal villages, under the orders of the *Desave*. They contain *mullettu* fields of the extent specified beneath, which are subject to the payment of paddy allowances to the servants of the royal store, *Uda Gabadawe*, and the remainder of their produce, if any, is the perquisite of the *Desaves*.

	A.	P.	Ammonams.	
<i>Pamunawe</i> contains <i>Mullettu</i>	2	2	gives 11	} annually to servants of the store.
<i>Padidore Mawana</i> ditto	6	0	..... 27
<i>Kawudaulle</i> ditto	2	1	..... 9
<i>Dorawaka</i> ditto	4	2	..... 40½
<i>Ballapana</i> ditto	6	2	..... 45

The inhabitants perform the services above described under the head of *Hetawedakarayo*.

Lands at *Baliowalle* of seven *ammonams* in extent; at *Walayama*, of three and a half *ammonams*; and at *Hingule*, of eight *ammonams*, were partially brought into cultivation in the last year of the King's government, but for want of cultivation the two former have been abandoned, and the latter only partially sown.

Anderamade, having no *mullettu*, or royal gardens, furnished five measures of cocoa-nut oil, monthly, to the *Maha Gabadawe*.

Rahala and *Waragoda* are attached to the royal kitchen in Kandy. The inhabitants are obliged to bring timbers, build and keep it in repair, and perform ordinary services for their chief.

Talgama and *Badawala* contain each one *Ande mullettu* of about 1a. 1p., from which four and a half *ammonams* of paddy are annually given to a servant of the royal store. Two of their inhabitants are constantly on duty at the *Desave's* house, and furnish charcoal to the blacksmiths.

Mahena contains an *Ande mullettu* of two *ammonams*, of which one *ammonam* is seldom cultivated, and gives an allowance of four and a half *ammonams* per annum.

Ambepusse, a *Ninde mullettu*, of one *ammonam* and one *pelah*, which gives seven and a half *ammonams*.

The inhabitants of these two villages furnish monthly from ten to twelve lumps of rough iron from each, for the *Desave's* use, and perform other occasional services required of them.

Gangoda, *Mallegadde*, *Jalluwela*, *Dimbulgomurwe*, *Meleyagave*, *Guvelepitiye*, *Ballewale*, *Wellangammalle*, *Endurapota*, are called *Saramaru* villages, being sometimes granted by the King, otherwise, temporarily disposed of by the *Desave* as *Ninde* villages.

They contain each small *mullettu* fields, which are cultivated on account of the grantee, and he is entitled to the benefit of the personal services of the inhabitants, according to custom.

The following villages are more especially appropriated to the personal services and accommodation of the *Desave*; but the four first yield also some revenue to the crown:—

Debatgome contains a *mullettu* of 5 a. 1 p., from which twenty-seven *ammonams* of paddy are annually paid to the servants of the royal store. Two men are constantly on duty in rotation at the *Desave's* house. They

furnish water and firewood for his kitchen and bathing house, and carry his kitchen furniture on journeys.

Gabbala and *Parrapi* have no *mullettu*. They furnish monthly 500 lumps of white *jaggery* to the *Uda Gabadawe*, and the like to the *Desave*, and sometimes extra supplies, if he requires it, on other occasions. Two inhabitants, one from each village, are on constant duty at the *Desave's* house, and serve in his kitchen.

Gantune has no *mullettu*. It furnishes annually to the *Maha Gabadawe* 390 lumps of *jaggery*; to the *Desave*, such occasional quantities as he requires, and its inhabitants carry the *Desave's* baggage on journeys.

Etnawala contains no *mullettu*. It is the peculiar employment of its inhabitants to carry the *Desave's* palanquin. Two or three are constantly on duty at his house, and carry his *talapát* and torches, &c., when he goes abroad; when the *Desave* travels a greater number are summoned from the village to carry his palanquin.

Dunugama and *Godigonuwe* formerly furnished an indefinite quantity of saltpetre to the *Desave*, to make gunpowder for firing salutes and for war, and the inhabitants carry the *Desave's* baggage on journeys. The former duty has been abandoned during the last few years, and they have performed in lieu of it any ordinary work required of them.

Aramyke contains a *mullettu* of three *pelah*, which is cultivated by the inhabitants on account of the *Desave*. Some of them furnish white *jaggery* and syrup for his use; others carry his box of dressed provisions on a journey

Ampe contains an *ande mullettu* of two *pelahs*, cultivated on account of the *Desave*; its inhabitants erect a kitchen near the *Desave's* rest house in the *desavony*, and perform other occasional services.

The *Desave* can in general command the occasional labour of the inhabitants of these villages for garden, field, or common domestic work.

The villages specified beneath are temple villages, not including, of course, many temple lands of inconsiderable extent which are situated in different villages throughout the *desavony*. Many of them contain *mullettu* fields, of which the produce is applied to offerings, and to the maintenance of the priest and officiating servants. The service of the inhabitants for the lands which they possess consist in the cultivation of the *mullettu* field, the performance of fixed duties at the temples, or keeping them in repair.

The following belong to different *Wihara*, and are called the *Wihara Gan* :—

Dewanagala Ruwandemya, Hengule Allutunwere, Kapagoda, Silawa Mediliya, Deppit-ye, Deyagama, Ambulugata, H'akerigala, Wattarama.

The following belong to the temple :—*Daladu Maligawa*, in Kandy, *Kempitikande, Holombawa Nelundeniya.*

The following belong to the *Maha Dewale*, in Kandy :—*Alutunwere, Jhalakotte, Arandere, Tambugala, Algama Andaoluwe, Ambala Kande.*

To *Hangurankete, Maha Dewale Nikapitiye, Udamagama Naranbadde.*

To *Alutnuwere, Maha Dewale, Udawidiya, Pallewediye Ayagama, Gallele, Alapitiya, Karahanpitigoda, Welawalare Rukulagama, Medagoda, Rikerugoda, Dewanagela Batawala.*

To *Kalarawawe Dewale*, in Kandy, *Galalam Mottappuliya.*

To *Pattini Dewale*, in Kandy, *Warakapola.*

The Administration of Justice.

The supreme judicial power resides in the King, and is exercised either in original jurisdiction or on appeal.

Cases originally entertained and decided by the King are, first, those which arise between any principal chiefs, or principal officers or servants of his court or household, or cases in which a principal person belonging to any of those classes is defendant, especially those regarding *dukegenawe* lands (domestic services): but suits concerning lands held by any such person for other than *dukgenawe* service, may be heard and decided by the chief within whose jurisdiction they are situated; and disputes arising amongst inferior persons belonging to the King's court or household, as the *Ulxenge, Multenge*, and *Kunan Maduwe* people, are decided by their respective chiefs, or by the *Adikar*, without reference to the King; secondly, suits arising amongst priests for principal temples or benefices; and, thirdly, high crimes, of which no inferior authority can take cognizance, *viz.*

Treason, rebellion, conspiracy, and other crimes affecting the King's person or family.

Every species of homicide, maiming, or depriving of any organ or member.

Robbery of the royal treasury or property,

Important forgeries and false coining, or uttering false coin.

Sacrilege, as destroying a sacred image, cutting down a sacred tree, or striking a priest.

Elephant slaughter, in the upper districts, or in the provinces contiguous to Kandy.

Other offences of an aggravated nature, which, though competent to the authority of the chiefs, may be considered of sufficient importance to report to the King.

Appeal to the King lies open to every individual from the decision of any chief in civil cases, without limitation of lapse of time or value.

The appeal is introduced to the King's notice, either by the representation of a chief or courtier, or by the individual who thinks himself aggrieved prostrating in the road when the King is abroad, or prostrating at any other time towards the palace: an occurrence which any person who observed it is obliged to communicate immediately to the King through some officers of the palace; ascending a tree near the palace and proclaiming aloud his grievance, or taking refuge, as was sometimes done in any instance of supposed injustice, in the *Maha Gabadawe*, or the temple *Dalada Maligawa*, or other royal or religious sanctuary.

When a case is thus brought under his cognizance, it is either heard in the King's presence or referred for hearing and report to the Great Court of Kandy, called *Maha Naduwe*, composed of the principal Kandyan chiefs.

If the former, the King is seated at the window of an apartment in the palace. The Kandyan chiefs, kneeling in the hall or varanda below, question, according to the King's directions, the parties and witnesses; and the King, after taking their opinion, passes his decision.

If the latter, the case is heard in the Great Court of the chiefs, who report the circumstances with their opinion to the King; are sometimes referred for further inquiry and report till he is satisfied, and then receive his decision; or sometimes are ordered to decide by oath.

The Great Court, or Maha Naduwe.

The Great Court, called *Maha Naduwe*, properly consists of the *Adikars*, *Desaves*, *Lekams*, and *Mohandirams*; but of late years all the chiefs have been called to assist at it, and especially any that are distinguished for their ability and judgment.

The court was held at different periods, as occasion suited; sometimes in

different buildings without the palace, or sometimes in the varanda of the hall of audience.

There was formerly, it is said, a court-house near *Paltene Dewale*, which was partly rebuilt in the time of the last deceased King, but never completed.

The chiefs take their seats according to rank, from right to left; and the *Adikars*,* or any other chiefs of ability and experience, principally conduct the enquiry.

The proceedings take place in the natural or most obvious course. First hearing the statement of the plaintiff or prosecutor, next the answer of the defendant or prisoner, next the evidences of the plaintiff or prosecutor, and lastly those of the defendant or prisoner.

All the witnesses on both sides, as far as practicable, are collected and examined on the same day. If a witness be disabled by sickness, without a prospect of early recovery, messengers are sent, and bring his evidence in writing, confirmed, if possible, by oath at a neighbouring *dewale*.

The witnesses are never sworn in court, and on clear trifling cases no oath is administered. In others they are sent to the neighbouring *dewale*, and sworn to the truth of their deposition in the presence of two or three head men as commissioners, who return and report to the Court.

The examination is entirely *viva voce*, and no part of the proceedings are taken in writing, except a list of moveable property, which may be claimed as due or stolen, and excepting that either party sometimes presents a statement of his case, written on an *ola*, called *witti walleruwe*.

In land cases, which are by far the most numerous, it is the general practice to commence with the original proprietor, three or four generations in ascent, and thence to trace downwards, by inheritance or transfer, the title of the suitors.

The cases which come under the cognizance of the Great Court are either civil or criminal, and of two kinds :—

First, Those which are referred for hearing by the King, and are invariably reported and decided by this authority, in the manner above-mentioned.

Secondly, Those which are originally instituted before it, or, as is usual, introduced by the chief under whose jurisdiction the complaining party is.

* Sans. *Ad'hikāra*, the bearing of royal insignia.

These, after regular investigation in the manner above stated, are decided by the majority of the witnesses ; or, if doubtful, are ordered to be decided by oath.

Differences of opinion amongst the chiefs were seldom persisted in after full discussion. But if either party be obstinate against the determination of the Court, the case is sometimes submitted to the King, especially if it concerns property of value, or persons of consequence.

In all suits for land decided by the King, after reference to the Great Court itself, or without such reference, decrees written on *ola*, called *sitta*, are signed and given by the senior *Adikar* present, or sometimes by the second *Adikar* for lands situated within his general local jurisdiction. The *sitta* contains the names of the parties, the land in dispute, the decision, and the date. If the decision be passed by the King, it records his authority ; if not, the authority of the Court.

The *sitta* is given only to the gaining party, and no copy or record of the decision is preserved by the Court.

The Great Court, in taking cognizance of civil and criminal cases, except those referred by the King, as well as in the infliction of punishment, cannot exceed the powers which are individually vested in the *Adikars*, and which are mentioned below.

Jurisdiction of the Adikars.

The *Adikars* are severally invested with the following judicial powers :—

They have exclusive jurisdiction, subject only to the King, in civil and criminal cases, over all persons subject to their peculiar authority as above described.

They have a concurrent jurisdiction with the proper chiefs, over all persons in the provinces above described as subject respectively to their general authority : provided that they entertain no such cases except in communication with the proper chief, and that they cannot decide without his concurrence.

If either party protests against the decision, the *Adikars* submit the case to the Great Court, or to the King, and are especially obliged to do so if he be of considerable rank, or attached to the King's Court or to his immediate household.

They can hear and decide criminal cases between individuals without limitation of value ; but cannot take cognizance of those which affect the

royal lands, or *Dukgenawe* lands, unless on the complaint of a common person the *Dukgenawe* be satisfied, and the decision be in his favour.

Nor can they take cognizance (unless both parties voluntarily come to them as arbitrators) of cases which arise between principal chiefs, or principal officers of the King's household, or in which any such person is defendant, but only in concurrence with the proper chief of those which concern inferior people belonging to the same.

In all cases arising in the Upper Districts, the *Adikars* alone can give *sitta*, or written decrees for land, and *dewe sitta*, or written oaths for swearing by oil.

With the same limitation in respect of persons, and in concurrence with the proper chiefs, they can hear and decide all criminal cases, &c.

They can hear and decide all criminal cases of burglary, robbery, theft, assault, and other minor offences, but usually report to the King any remarkably atrocious cases which occur.

They cannot take cognizance of the high crimes above enumerated as belonging only to the King's jurisdiction, but submit all such cases to the King.

They have the exclusive privilege of awarding punishment with the cane, which is borne by their officers, the *Katubulle* people.

They have power to inflict corporal punishment, imprisonment, and fine, and without fixed limit in degree; but the mode of punishment will vary according to the rank of the offender, and their power must be exercised subject to the following restrictions:—

They cannot inflict corporal punishment on the following persons, *viz.*

Principal chiefs, *Dukgenaweles*, or persons belonging to noble families.

The *Sutambies* of the *Ulpeng* or *Kunam Maduwe*, the *Kunam Maduwe* people, *Talapadwadonne*, *Pandakkarego*, the royal washerman, the *Lekams*, *Kankans*, and *Gebanerals* of the *Gabada*, *Aramudala*, and *Awudage*.

The *Mulachariya*, and head men of the *Pattala*, or artificers' department, attached to the King; the *Maduwe Mohandirams*.

The *Betge Wedrales*, the *Maha Lekam* people.

The *Kariyakarana Rales*, and *Wattern Rales* of the *Maligwa*, and the *Kapaurales* of the *Dewale*.

Of the foregoing they can imprison and fine the *Kunam Maduwe* people, the royal washerman, the *Maha Lekam* people, and the officers of the temples, but no others without the King's authority.

They exercise these powers (except over persons under their peculiar

jurisdiction) in communication with the proper chiefs, and never without their concurrence.

Prisoners confined by the *Adikar's* orders cannot be released by their proper chief without leave of the *Adikar*; but fines which may be levied are the perquisite of the proper chief, and not of the *Adikar*.

The proper chiefs, with regard to the infliction of punishments, are subject to the same restrictions as the *Adikars*.

In every case appeal lies to the King from the decision of the *Adikars*.

Jurisdiction of the Desaves.

The *Desaves* have jurisdiction over all persons and lands within their respective *desavonies*, except those attached to the King's court or household, or to the department of another chief appointed by the King; and they rarely exercise it over these unless upon the application of the proper chief, and sometimes by their own right, when upon extraordinary emergencies any such villages or departments are especially placed under their authority. Subject to these exceptions, they can hear and decide all civil cases without limitation of value.

On the complaint of a *desavony* person, they can entertain his claim for *Dukgenawe* land, if the possessor be satisfied, and they can grant a decree in his favour; but if the *Desave's* opinion be against the defendant the matter must be referred to the King.

They can also hear and decide cases regarding lands subject to *desavony* service, between any persons whatsoever.

They have power to grant *sitta* or written decrees for land, with their signature and *dewe sitta*, or written oaths by oil, within their respective *desavonies* only. Subject to the same limitations, they can hear and decide all criminal cases, except the high crimes before stated to belong exclusively to the King's jurisdiction; but they usually report to the King other remarkably atrocious offences, though subject to their own decision.

They can award corporal punishment (except with the cane), imprisonment, and fine, without any fixed limit in degree, upon persons subject to their jurisdiction; but are bound to pay regard to the rank and condition of the parties, according to the following rules established by usage:—

Corporal punishment is not inflicted on persons of noble families, nor on the *Atapattu*, *Desavony*, or *Kodituwakku Lekam*, *Korales* of high family, the *Wanniyar*, the *Waluwuwe*, *Mohottales*, and *Atapattu Aratchies*

of the four *Korles*, nor in general upon persons who have held those offices.

Korales of low family, *Aratchies*, *Vidams*, and *Vellales*, may be punished with the open hand.

Vellales of low condition, for flagrant offences, and persons of low caste, are punished with rods called *ipal*. The persons above-mentioned as exempted from corporal punishment are not imprisoned in the *Maha Hirage* (common gaol); the *Desave* usually fixes a fine for offences, and detains them in the *Atapattu Maduwe* till it is paid.

If the offences be considered to merit greater punishment, by representation to the King they are imprisoned in the *Katabulle* village, or in the country.

Other persons are imprisoned, according to the *Desave's* pleasure, in the *Atapattu*, or *Kodituwaka Maduwe*; the more atrocious offenders in the latter, and sometimes in the *Maha Hirage* in Kandy, or in a *Kadawata* of his *desavony*, for such term as he deems adequate to the offence, or till the payment of such fine as may be demanded.

The *Desave* most frequently and properly hears the cases himself, seated in the court of his house, and surrounded by the head men of his *desavony* standing in his presence.

He sometimes commits the enquiry to two or three principal *Mohottales* or *Korales*, who conduct it in public outside the *Desave's* dwelling, sitting in the *Atapattu Maduwe*, and make report to him, as the Court of Kandyan Chiefs to the King; but this delegation is stated to be an impropriety introduced of late years.

In doubtful cases, he frequently takes the opinion of the principal head men of his *desavony*.

The decision is communicated to the parties, sometimes by the head men, and sometimes by the *Desave*; and finally the *sitta*, or decree for lands, is granted to the successful party on payment of the fee demanded, which, according to its value, usually varies between five and fifty *ridi*.

The proceedings are conducted in the manner already described to take place before the great court of Kandy.

Jurisdiction of Lekams Rate Mahatmeya and other Chiefs.

The *Lekams Rate Mahatmeya*, the principals of temples, and the chiefs of departments attached to the King's court and household, have a civil and

criminal jurisdiction over all persons subject to their orders, and over no others.

They can hear and decide all civil cases arising amongst them, or in which any such person is defendant, without limitation of value.

They can dispossess of land, and give a written *walloor* addressed to the head men, reciting the decision, and ordering possession to be delivered to another, but can on no account grant *sitta* or *wattera* of decision with their signature, or *dewe sitta* in the upper districts, nor administer any oath in Kandy; but the principals of the temples in Kandy can give *sitta* of decision and *dewe sitta* in cases arising in villages belonging to their respective temples which are situated in the *desavonies*.

They can hear and decide all criminal cases, with the exception of the high crimes above enumerated; but they usually represent to the *Adikars* other offences of some atrocity, and those of less importance than the *Desaves* would decide, because, occurring in the vicinity of Kandy, the transaction cannot escape publicity; and because, being of inferior rank and weight, and standing under the eye and control of superior authority, these chiefs are diffident of their ability, and fearful of incurring displeasure or giving offence by an erroneous judgment.

They can award corporal punishment (except with the cane), imprisonment, and fine, without fixed limit, against persons subject to their jurisdiction, paying regard to their respective rank and conditions.

Corporal punishment is not inflicted by them on the principal head men, *Korales*, and *Aratchies*, except on occasions of urgent public service, or for great offences, with open hand, nor on the principal officers of the temples.

Ordinary *Vellales* are punished by them with the open hand, and persons of low caste with rods, excepting properly the *Maha Lekam's* people.

But when the *Lekam* people, and all other inhabitants of a district, are temporarily placed under the *Rate Mahatmeya*, for the performance of some urgent public service within it, they have of late years punished *Maha Lekam* people with the open hand, and the other common *Vellales* with rods.

They can imprison any of the headmen abovementioned, or any other persons, in the *Maha Hirage*, or in their own houses, and impose any moderate fine, upon payment of which they are usually released.

It is said that former kings prohibited any fine exceeding seven *ridi* and a half to be levied in the upper districts. This order has long since fallen into disuse.

The fine imposed by any of these chiefs usually does not exceed ten or twenty *ridi* ; and they are cautious of awarding excessive punishments of any kind for the reason above stated.

In any case of doubt and difficulty, or when either party dissatisfied threatens to appeal, the chief usually brings it under the cognizance of the *Adikar* or the great court.

Jurisdiction of the Mohottales, Korales, Wannyar, and other head men of the Desavonies.

The *Atapattu Desavony*, and *Koditurwakka*, *Mohottales*, or *Lekums*, the *Korales* and *Aratchies* of the *Desavonies* have a limited jurisdiction in civil and criminal matters over all persons subject to their authority respectively, but they exercise it chiefly when the *Desave* is absent in Kandy.

Their power extends in civil matters to disputes regarding the limits of gardens or fields a few *korales* extent, of *chena* ground, the possession of a few fruit trees, debts of a few *ridi*, or a small quantity of grain, &c.

They can give written *wattera* of decision without signature, and deliver possession of lands, and sequester lands and crops.

In criminal cases their power extends to robberies of cattle, *paddy*, fruits, betel, &c. Assaults and quarrels, toddy and arrack drinking, neglect of duty, and failure in paying revenue.

All offences of greater moment they ought properly to refer to the *Desave*, but they sometimes settle cases of housebreaking or other serious robberies, if the prosecutor complain to them, and be satisfied with recovering his lost property and the usual damages.

They can cause slight corporal punishment to be inflicted on common persons subject to their orders standing with the open hand ; on persons of low caste with rods.

Robbers of every description, whose guilt is undoubted, they can imprison in their houses, or in a *kadawata*, in the stocks, or otherwise, till they restore the stolen property with damages.

Other offenders they confine for a few days, or make them prisoners at large by taking the handkerchief from their heads.

It is held that the three principal *Mohottales* cannot properly impose a fine exceeding ten *ridi*, the *Korales* and *Aratchies* not exceeding five *ridi*.

They are accustomed to recover fines by placing the culprit in *Welakme*, that is, a prisoner under inhibition to move from the spot till he has

satisfied the demand ; upon this his relation or friend undertakes for him to discharge it, or a pledge is delivered.

But the *Mohottales* of the Seven *Korles*, *Woa*, and *Saffregam*, by reason of the distance of many parts from the capital and consequent difficulty of control, have assumed far greater power, which, though exercised without disguise, must be considered as illegal.

They have been in the habit of deciding land cases of greater value, granting *sitta* of decision. The *Atapattu* and *Desavony Mohottales* of the Seven *Korles* have even granted *sitta* with their signature, and the *Atapattu* and *Kodetavakka Mohottales* of *Saffregam* without signature ; and in both provinces they have issued *dewe sitta*, or written oaths for swearing by oil.

When sent on service into the country by the *Desave* to collect people or revenues, they have taken the opportunity of exercising almost arbitrary powers—those of the Seven *Korles* in particular, levying fines to the amount of fifty or a hundred *ridi* ; but on their return, partly as a due, because they pretend to act in his name, and partly in order to cover their rapacious acts, they deliver a portion of their fines to the *Desave*.

The *Wannyar* of *Nuwerekalawiya* from ancient times are considered to have had the power of granting *sitta* of decision, and *dewe sitta*, and of awarding penalties not inferior to those inflicted by the principal *Mohottales* of the Seven *Korles*. In short, they are held to possess within their respective *Pattus*, power nearly equal to that of a *Desave*, but are restrained in the exercise of it when the *Desave* is in their province.

These head men act universally as police officers throughout the country, and it is their duty to arrest and send before the proper authority offenders of every description.

Jurisdiction of Liyenerales, Undiyerales, Korales, and Aratchies of the Upper District.

The headmen of these districts, which are adjacent to Kandy, and admit of easy reference to superior chiefs, have very limited powers.

They settle trifling civil cases rather as arbitrators than judges, when the parties submit to their cognizance.

They cannot dispossess of land, but on complaint can sequester lands and crops ; and for default of revenues, or failure of attendance when summoned, they can sequester lands, crops, or dwellings.

In like manner, when submitted to them, they can hear complaints of petty robberies and quarrels, toddy and arrack drinking, &c.

They can punish persons of low degree by ten or fifteen blows with the open hand, inflicted standing.

Robbers whose guilt is clear and confessed, they imprison till satisfaction is made; but if the accused deny or protest, they are bound to send both parties before the superior chief.

It is held that in other cases they cannot imprison above one or two days, either by taking off the handkerchief or by close confinement, without sending the party, or at least reporting him to their chief.

And that they cannot legally, by their own authority, levy a fine exceeding three *ridi*. But in a case which clearly merits it, they can levy a fine of five, or seven *ridi* and a half, in the name of their chief, reporting the case and delivering the fine to him, and one *ridi* more for their own perquisite.

They recover fines by placing in *Welakma*, in the manner before described, and act as police officers in their respective districts and departments.

Jurisdiction of Vidans.

The *Vidans* who are appointed over particular villages have limited powers, of the same nature, in civil and criminal matters of trifling importance.

They occasionally punish people of low castes by a few blows with the open hand, inflicted standing.

In general they cannot properly imprison without reporting to their chief, nor levy a fine exceeding two *ridi* and a half, of which the half *ridi* belongs to the *Duraya*.

If they levy a larger sum, they must report and account for it to their chief.

But the *Vidans* of the royal villages, especially of those situated in the *desavonies*, imprison four or five days at the royal granary, and levy many fines of small amount, especially for neglect in the cultivation of royal land, and trespasses of cattle, &c.

They recover fines by placing in *Welakma*, and act as police officers within their local jurisdiction.

Gansabe or Village Court.*

This court is frequently held both in the *desavonies* and the upper districts, and consists of an assembly of the principal and experienced men of a

* Sans. *Grāma* a village and *sabhā* an assembly.

village, who meet at an *Amibalani*, or a shady tree, or other central place, upon the occurrence of any civil or criminal matter, as disputes regarding limits, debts, thefts, quarrels, &c. ; and after enquiring into the case, if possible settle it amicably, declaring the party which is in default; adjudge restitution or compensation, and dismissing with reproof and admonition, their endeavours being directed to compromise and not to punishment.

It frequently happens that a head man in office is one of the assembly; in which case a fine is sometimes levied for offences, and in some *desavonies* is shared with the other assessors.

The following General Rules and Customs observed in Judicial Matters may be here mentioned :

No chief can interfere with decrees passed or grants made by the King's authority, or with decrees passed by the Great Court, except for the purpose of confirming them.

If the defendant in a suit repeatedly fail to appear, and evade a hearing, provisional decrees are sometimes granted in favour of the plaintiff; this process usually compels appearance, and the suit is thereupon duly investigated.

Any chief in office can rehear cases decided by his predecessors, and reverse their written decision.

In the Seven *Korles* two or three adverse decrees will sometimes be found in the possession of both litigant parties for the same land, but such abuses are not frequent in other provinces.

In criminal as well as civil cases, it is customary to admit the evidence of the complainant, his near relations, his slaves, or servants.

It is a general rule that fees or presents given to a chief for the purpose of gaining a suit, or promoting any other object, must be returned on demand if the suit be lost, or if the object be not accomplished.

If, after full enquiry and examination of all the evidence on both sides, a case should still be doubtful, it is customary to decide it by oath, of which the several species will be shortly explained.

General Observations.

This system of judicial administration evidently marks a barbarous state of society; but if it were purely administered, is apparently as well calculated to afford the means of justice as any which could exist under a despotic government, in which the executive and judicial powers are united; every individual having the liberty of seeking redress, first by application to

the principal of the village, next to the head men or chiefs of the province, next to his superior chief, to the *Adikar*, to the Great Court, and lastly to the King. Appeal lying from all the subordinate to any of the intermediate, or to the supreme authority, in case either party be dissatisfied with their decision.

But several circumstances remain to be mentioned which tended to prevent the impartial administration of justice, and corruption has unfortunately pervaded almost all its branches.

1st. Justice in very few cases is administered gratuitously.

It is said that in former times, and according to the lawful custom of the kingdom, no other fee was payable than a sum of five or ten *ridi* by the gainer of the suit, upon receiving the *sitta* or written decree in his favour, and that verbal orders have on different occasions been given by the Kings forbidding the chiefs to receive bribes (though it is denied by some to the extent stated) and do injustice.

But as the presents are conveyed in private, such occasional orders were unavailing to prevent it, and it is certain that the practice prevailed to such an extent as to corrupt the system.

Every person appearing before his chief, whether on account of a complaint or for any other cause, is expected to bring with him forty *betel* leaves, and, unless he be exceedingly poor, a *pingo* of dressed rice or cakes, *jaggery*, fruits or vegetables, the value of which is trifling, and being established universally by custom, it is a token of respect and not a bribe.

But in order that the case may be brought to a speedy hearing, the complainant is frequently under the necessity of presenting (or at least finds his advantage in doing so) a fee called *bulatsuralla*, of a few *ridi* value, to his head man, to the *Walaurwa Moholla* or *Vidan*; and in the course of the suit frequently conveys to the Chief, who is his judge, other presents, according to his ability or to the value of his claim, and his adversary often adopts the same course to secure his interest.

The advantage of the rich over the poor suitor and other consequences of this practice, are too obvious to pursue farther.

2d. All fines levied by the chiefs belong, not to the crown, but are the entire perquisite of him who levies them.

3d. The Kandyan chiefs had no stipends, and the short period for which all, except the *Adikars*, are usually allowed to remain in the same office, though guilty of no offence, was a strong additional inducement to take

advantage of the moment, and enrich themselves by every means which lay within their reach.

4th. The chiefs being sometimes required by the King to make extraordinary contributions, and to pay fines, necessarily exacted the means of satisfying them from the people.

5th. The chief officers being principally chosen from the noble families, it frequently happened that they were persons of inactivity; and being inexperienced in the affairs of the province or department committed to their charge, were frequently guided in judicial as well as other concerns by the provincial head men, or by those of their household, who are equally, if not more interested in the profits capable of being extracted from their temporary situations; hence such chiefs often give their decision after an imperfect investigation, or upon a mercenary report of the case.

6th. Nor did the liberty of appeal afford an effectual remedy against wrongs.

7th. Because many persons were fearful of hazarding the displeasure of a powerful chief, who might find many future opportunities of injuring them.

8th. Because the King was not frequently in the habit of personally investigating suits between common individuals; and if referred to the Great Court for enquiry, the influence of the chief who had passed the first decision, or of his relation or friend, or a new *bulatsuralla* might still give a preponderance contrary to equity.

9th. As fees had their influence in civil matters, they were also frequently given in criminal. The culprit or his relations often prevailed, by means of presents to the chiefs, in obtaining a remission or mitigation of punishment for great offences, whether brought under the King's cognizance or otherwise; and there are instances in which chiefs, notwithstanding the established order, have concealed homicides, and discharged the accused, after a short imprisonment, without trial.

But although, under the system which prevailed, the way was open to the perversion of justice, it would be hard to deny that substantial justice was frequently obtained, as in the following instances:

1st. When cases were heard in the presence of the Kings, who, except in terms of minority or inexperience, when they were under the influence of powerful chiefs, were seldom known to judge unjustly between individuals.

2d. When cases were investigated in the Great Court, where the publicity

of the enquiry and the number of the chiefs who were judges were in general securities against a palpable injustice, though fees were sometimes presented to the chiefs of principal weight in that court, and sometimes probably influenced its decisions, especially when its assessors were few.

3d. When trifling cases are heard and settled by the village court, in which the principal inhabitants of the village in fact constituted a jury.

4th. When litigations arose amongst the most indigent part of the community, who having nothing to allure the avarice of their judge, will usually obtain justice from a single chief, though it be more difficult to obtain a hearing ; and there have been some few Kandyan chiefs reputed no less for their ability in the investigation of suits than their integrity in the decision of them.

Lastly, the abuses abovementioned are much more frequent in the *desavonies* which are distant from the capital than in the districts surrounding it, because the inhabitants of the latter are more immediately under the royal eye and superintendence, as from being constantly called to Kandy, on public services, and at public festivals, they had frequent communication and acquaintance with the principal chiefs and with each other, and hence acquired a knowledge of their established customs and a sense of injuries. They had more frequent and ready opportunities of laying their grievances before the King or the *Adikars*, or some other than their own chief; and the chiefs themselves were more fearful of doing injustice, either by partial judgment, or by severe punishment, or by exorbitant and unusual fines.

But it will be observed, upon a review of the whole system, that there existed under the Kandyan government scarcely any other safeguards against a corrupt administration of justice than were to be found in the personal integrity of the chiefs, who had every temptation to prevent it.

Institutions and Customs.

The Kandyans have no written laws, and no record whatsoever of judicial proceedings was preserved in civil or criminal cases.

In cases of land only written decrees called *sitta* ; and if decided by oaths the two *dewe sittas* were delivered to the party to whom the land was adjudged, and continued as title deeds in his family.

There was therefore nothing to restrain the arbitrary will of the King, and nothing to guide the opinions of the sovereign judge and the chiefs but

tradition and living testimonies, and for want of written authorities, the following short outline of those principal institutions and customs, which seem to be most generally acknowledged and sanctioned by precedents and the existing practice, I fear will be imperfect and liable to many errors.

But with respect to high crimes, of which the instances within memory are comparatively not very numerous, as the punishments varied according to the temper of the reigning prince, and as it is difficult to distinguish the decision of law from the mitigated sentence, which both depend on the same supreme authority, it may almost be asserted that no fixed rule existed.

Crimes and Punishments.

First—Treason, conspiracy and rebellion.

These crimes have always been considered properly punishable with death ; and there are several instances, prior to the reign of the deposed King, in which they have been visited with capital punishment. With respect to persons of inferior rank implicated in the same treasonable acts, the punishment has in many instances been neglected, or wholly remitted.

Conviction is almost universally followed by confiscation of property, and sometimes involved that of the relations of the deceased.

Of adultery with the King's wives, which is considered a species of treason, two instances only are cited, in both of which capital punishments were inflicted upon both the criminals.

Of illicit intercourse with the King's concubines there are several instances, in which the delinquents have been sentenced to suffer severe corporal punishment, and sometimes the additional penalty of cutting off the hair or imprisonment, but the offence has never been punished with death.

Homicide.

The distinctions which exist in the law of civilized nations between the several species of homicide of course find no place here ; but if any principles can be said to have existed, the following seem to have been most generally observed :

Wilful and deliberate homicide is punished with death, and is considered to be homicide committed deliberately and intentionally, without sudden provocation, and not in defence of self or property against a violent and unlawful act.

If two or more persons quarrel and one of them be killed in the affray, it is

held to be culpable homicide, and punished by whipping through the street of Kandy, and imprisonment in a distant village.

In such cases it does not appear that minute enquiry was made in order to ascertain the aggressor, or the degree of provocation given. In the majority of instances, which are numerous, the offender was punished in the manner above stated, but in no instance which I can learn with death.

But if, after the termination of a quarrel and separation of the parties, one attacked and killed the other, it is considered wilful and deliberate homicide, and liable to a capital punishment.

If two or more persons join in the commission of a robbery, and one of them commits homicide, the slayer is held guilty of wilful and deliberate homicide, the rest only guilty of the robbery.

If a man kill another who is come to rob his house by night, the homicide is generally held to be not altogether free from blame, and liable to slight punishment.

But two instances of such homicides which occurred in Kandy, and were brought under the King's cognizance, passed without any animadversion whatever.

If a man kill on the spot another found in the same room with his wife, under such circumstances that adultery is presumable, the homicide is held to be justifiable, and the perpetrator entirely innocent.

If a man kill another by misadventure, the homicide is held to be in a slight degree culpable ; such accidents occur not unfrequently amongst the natives in hunting and shooting, and the offender is usually sentenced to a slight corporal punishment, or imprisonment and fine, as a warning to others against negligence.

Maiming or depriving of an Organ or Member.

Of this crime committed by an individual I can learn no instance, but it is held to be one of such magnitude, as can be competent only to the King's jurisdiction.

Robbery.

The instances in which robberies have been punished with death are few, and all of which I have obtained information took place in the reign of the deposed King.

In other cases they have been visited with corporal punishment, imprisonment, and fine, in severity proportioned to their supposed atrocity. The

most atrocious are held to be those committed upon the treasures or other property of the King, of temples, or of priests.

Housebreaking, Highway Robberies, and those attended with Personal Duties.

The most atrocious robberies, and necessarily the first mentioned, being reported to the King, are usually punished by whipping through the roads of Kandy, and imprisonment in a distant village in the country.

Other robberies, which are not deemed of sufficient importance to report to him, are heard and decided by the Great Court, by the *Adikars*, and the several chiefs, and minor robberies by the provincial head men; and the offenders are sentenced at their discretion, according to their respective powers, to corporal punishment, imprisonment, or fine, all or either.

But they sometimes escaped with no other punishment than imprisonment till they make satisfaction for the stolen property, and pay the fixed damages.

It is an invariable rule that the robber must restore the stolen property or its value to the owner, and except in petty thefts of fruits, vegetables, betel, &c., must pay fixed damages of thirty *ridi*, called *Wandiya*, and ten *ridi*, being double the sum which the owner is supposed to have paid to an informer for discovery, and which he recovers although there was no informer.

Sometimes the chief recovers the property for the owner by imprisoning the robber in the stocks. Sometimes he delivers the robber to the owner, especially if he be a man of some rank, who has a right to bind, confine in the stocks, and beat him in moderation till his property or its value have been restored with damages, or security given.

A fee or present is frequently promised before hand, and given by the owner to the person in authority, who has been instrumental in recovering it.

If there be evidence which leaves no doubt of a prisoner's guilt, and especially if he be a man of bad character, the chief, and sometimes the person robbed, inflicts corporal punishment to extort confession of accomplices and discovery of property stolen, but they would be liable to severe punishment for ill treating a respectable and innocent person.

If property found be disputed between the prisoner and the owner, and there is no proof, it is sometimes decided by oath at the temple.

In cases of cattle stealing, the owner invariably recovers from the robber one head of cattle in addition to his own, or two for one, as well as the supposed value of the service of the stolen animal, for the period during which he was deprived of it, besides the damages of forty *ridi* above-mentioned.

Arson.

Of arson I can hear of no case which was proved, but one instance of maliciously burning sheaves of *paddy* ; according to the general principle, the criminal would be sentenced to suffer severe corporal punishment and imprisonment, and to make satisfaction for the property destroyed.

Sacrilege.

The instances of sacrilege within recollection are few, but the offences being reported to the King, were in general punished by whipping through the streets of Kandy and imprisonment.

One instance of striking a priest was punished by amputation of the finger.

Forgeries, false Coining, and uttering false Coin.

There are three cases within memory of convictions for forging King's *sannasses*, and a *Desave's sitta* for land, and one for coining and uttering false *pagodas*.

The offenders suffered severe corporal punishment, with the addition of imprisonment in two of the cases.

In another case of uttering false coin, the culprit was an inhabitant of *Colombo*, and was delivered to the Dutch Ambassador.

Adultery.

The crime is strictly prohibited by the precepts of their religion, but below royalty, rarely meets with punishment from the chiefs.

First, because the husband is ashamed to publish the disgrace to the world by complaint ; and secondly, because he has the power of taking vengeance himself by beating, wounding, or even killing the man whom he finds in the same room with his wife, under such circumstances that adultery is presumable.

Hence the seizure and punishment on the spot of the adulterer is generally left to the injured husband. But when complaint is brought forward by him, that another maintains illicit intercourse with his wife, or frequents his house with that design, no proof of the fact is called for, but the accused is dismissed with reproof and threats ; and perhaps, if evidence be adduced, with a slight corporal punishment, imprisonment, and fine.

Rape.

This crime was not considered as one of a very atrocious nature. In two or three instances in which it was committed upon female attendants of the palace, the offenders, who were of some rank, suffered by the King's order severe corporal punishments, with imprisonment, or temporary removal.

Of other cases which occurred amongst common individuals, the Kandyan chiefs severally took cognizance, and sentenced the offenders to corporal punishment not very severe, or to imprisonment and fine.

Assaults and Quarrels.

These cases of course were very numerous, and were settled frequently by the provincial head men, and frequently by the Kandyan chiefs.

Slight corporal punishment was sometimes inflicted, but more usually the offenders were punished by fine.

In affrays there was a fixed fine of seven *ridi* and a half for spilling blood, called *lay dade*. In other quarrels of mere abuse, or blows without drawing blood, the customary fine was three or five *ridi*, and if the two adverse parties were found to be in fault, fines were sometimes levied from both.

Manufacturing, selling, and drinking Arrack and Toddy.

The use of spirituous liquors is contrary to the express precepts of their religion, and the practice has been often prohibited by the Kings within the last fifty or sixty years, as being sinful, and productive of profligacy, quarrels, and other crimes.

Many instances are stated to have occurred within that period in which, having been brought to the King's notice, the offenders were punished by whipping through the streets of Kandy and imprisonment; but such practices were frequent in many parts of the country, and were punished by the chiefs and head men, according to their discretion, by slight corporal chastisement, imprisonment, or fine.

Gambling.

This vice was also strongly prohibited. It prevailed almost exclusively in Kandy and its environs, within the river, and principally amongst the Malays. It was usually punished by whipping and imprisonment.

Elephant Slaughter in the Upper Districts, and the Province contiguous to Kandy.

All elephants are considered the property of the crown, and they are employed in the King's service, for his recreation, at public festivals. Hence the slaughter of them, especially of tusked and large elephants, is reckoned amongst the most heinous offences.

It was usually punished by whipping through the streets of Kandy, and imprisonment in a distant province.

But if the elephants be small and of little value, by slighter corporal punishment, and imprisonment in Kandy.

In the districts surrounding Kandy, independently of this punishment, the *Kuruwe* people of *Kengalle* had a right to plunder the house and premises, and appropriate to themselves all the *paddy* and other moveable property of the offender.

Hunting and killing of Animals.

This practice was declared unlawful in the upper districts within the last fifty or sixty years, on the ground of being contrary to the precepts of religion; and in some instances was punished by whipping through the streets of Kandy, and imprisonment in a distant village. In other cases which came under the cognizance of the chiefs, the transgressors escaped with slighter corporal punishment, or imprisonment and fine.

The practice, however, was continued in secret, and was in fact connived at by the Kandyan chiefs, to whom a portion of the slain animal was usually presented, in neglect of which the hunter subjected himself to the penalty.

Huniyam.

This is a species of sorcery, and was held in general abhorrence.

It consists in making an image or delineating a figure to represent an enemy, or in writing his name, and using diabolical arts, ceremonies, and imprecations, whereby it is believed that skilful persons have the power of occasioning his death, sickness, or some heavy calamity.

It is said that in the reign of NARENDRASINHE several persons suffered executions for this crime, and that their lands were confiscated or delivered to the injured party. In the reign of the King KIRTERI, five persons suffered execution for having practised this sorcery against the King, as an act of treason.

But since that period the general belief in the possession of such diabolical powers seem to have declined.

If the proof, as usually happened, was only presumptive, the accused was directed to swear by oil; and if convicted, he, according to ancient custom, suffers death, or becomes an outcast, and his land is confiscated or assigned to the injured person.

But within the last fifty or sixty years no one has suffered execution for this crime; the convictions have been very few, and in no more than one or two instances have the lands been assigned to the adversary.

Of late years, complaints of *Huniyam* are not frequently made, or still more rarely brought to trial. The accusers can seldom furnish proof of the fact, and the case is usually settled by the chief forbidding him to repeat the imputation.

Slander affecting Caste.

The infamy which attaches to loss or degradation of caste among the nations of India is well known.

This may be occasioned by two distinct acts in the person of high caste.

First, By eating in the house of people of low caste.

Second, By a female having criminal connection with a man of low caste.

The connection of a man of high caste with a woman of low caste entails no such disgrace.

The first is considered of no great importance, and is easily overcome by denying or falsifying the slander, and by an order of the chief; and, if necessary, by receiving a *pingo* from the people.

But not so the second.

It is said that, according to ancient usage, the disgraced family had only one resource left for wiping away the stain, *viz.* by putting to death the offending female, which was sometimes carried into effect, and the homicide was deemed justifiable.

But this barbarous custom was forbidden by subsequent kings, who directed that, upon such an occurrence, the parties should seek redress from the crown, since which time the practice has diminished; and in several cases brought to the King's notice, when the fact was notorious and undeniable, the female was consigned as a slave of the crown to the royal village of *Gampala*, and the family was ordered to deliver some provision to the royal store, and by this act became purified.

For many years no such homicides have occurred in the districts near Kandy.

But in the *Saffregam Korles* five or six instances are remembered within the last twenty-five or thirty years. The persons who perpetrated them having voluntarily come forward and declared the deed to their *desavony* chief, were imprisoned; and being reported to the *Desave*, were discharged after payment of a fine, and after no long confinement, by his order, and it is believed with the King's authority.

For the reason stated in the case of adultery, such occurrences were not often made public. But if complaint be made that such a calumny has been spoken by another, he is sent for and examined, and usually denies or is made to deny the words imputed. The chief makes no enquiry to establish the fact, but to falsify it; reproves him for having spoken so in anger or malice, and forbids him to repeat it. The affair is terminated by directing the tainted family to deliver *betel* or provisions to his house, after which no one dares to utter a word against them.

Murder of Children.

The murder of children and exposure of children are said to have been at some periods not unfrequent, and they were committed chiefly by people of the poorest class, and upon one of the three following grounds.

1st. If from mere indigence, and especially having a numerous offspring, the parents thought themselves incapable of maintaining them.

2d. If any child were supposed to be born under an evil star, and hence to threaten misfortune to itself or to the family.

3d. If a child were the fruit of an illicit connection, which the mother was ashamed to own.

This crime was on different occasions strictly prohibited by the kings of Kandy.

But being in its nature difficult of detection it still prevailed, according to report, though not made public, chiefly in *Walapane*, *Uwa*, and *Saffregam*, and is believed to have been of rare occurrence in the other provinces, and in the districts contiguous to the capital.

I can learn one instance only of a person tried and convicted of this offence under the King's government, who was sentenced to severe corporal punishment at the *Gabadawe*, and then released.

Suicide.

Suicide is not unfrequent amongst the Kandyans, and is frequently committed under such circumstances, as shew an extraordinary contempt of life, and at the same time a desire of revenge.

The instances are chiefly those in which a person has suffered a trifling injury from another, such as if he has been slandered, if he has ineffectually endeavoured to obtain satisfaction for a claim, if his crops have been spoiled by another's cattle, or if the object of his affections has been given away to another. Ascending the tree, and on the point of perpetrating the fatal act, he proclaims aloud that such a person has done him such an injury, and that he dies on his account, under the idea that he shall draw down punishment upon the person who has injured him, as being the immediate cause of his death.

In such cases the person to whom the dying man imputed his death is called and examined with respect to the offence charged; and if culpable, merely to suffer such penalty as would be awarded if no suicide had taken place.

But there are also instances in which a person threatens aloud, within hearing of the man who had injured him, that he is about to commit suicide for such a cause, but without the intention of committing it, and with the mere view of compelling satisfaction.

It has been observed that suicides are more frequent in *Uwa* and *Walapane*, but several instances have occurred in other provinces and in the districts near Kandy.

Of Oaths.

It is the object of oaths to obtain, in cases doubtful to human understanding, a judgment of the deity, which it is supposed will be given by a manifest sign or infliction when imprecated with solemn ceremonies.

The following species of oaths are in most frequent use :

1st. By hot oil.

This oath can be administered only by authority of the *Adikars* in the districts surrounding Kandy, of the *Desaves* in their respective *desavonies*, and of the *Wanniyars* of *Nawerekalawiga*.

The same power has been exercised by the principal *Mohottales* of *Saffregam*, *Seven Korles*, and *Wellasse*. It is forbidden in the town of Kandy, and takes place either at the *Diwurum Bogaha* at *Ampitiye*, the *Bogaha* at *Ganoruwe*, or the *Bogaha* at *Gowagodopitiya*.

The two parties in the suit being directed to swear, abstain from all pollutions and purify themselves during three days. On the day appointed, which is either Wednesday or Saturday, they proceed to the house of the *Adikar*, when two *olas* called *dewe sitta* have been properly written and prepared, one in the name of each party, asserting the truth of the point upon which his right depends, and denying the same of his adversary, declaring that he has employed no sorcery or medicines, and calling the gods to witness the truth of his words.

They are next sent with a messenger of the *Adikar* to the four temples in Kandy, or sometimes only to that of PATTINI. In presence of the *Kapurale* they offer each a *tangama* (eighteen *pice*) upon the altar, and call the gods to witness that the contents of the *ola* are true, and the *Kapurale* then invokes a manifestation of evidence. From the temple they proceed with three messengers to the spot where three sticks of the lime tree are planted to hold the earthen vessels, in the centre of a small enclosure formed by stakes and white cocoa-nut leaves; two or three cocoa-nuts are brought by each party.

The oil is extracted from them and poured into the vessel, and cow-dung mixed with water and strained is prepared in another, and the fire kindled, a friend or servant from both parties assisting in all these operations. The officers having ascertained that the oil and cow-dung water are boiling hot by immersing in them a strip of white cocoa-nut leaf, each litigant advancing from opposite sides with the two *dewe sitta* bound respectively to the lower part of their right arms, breaks the fence of white *olas*, calling the gods to witness as before at the temple that the contents of the *sitta* are true, and seat themselves near the fire.

First the plaintiff touches the burning oil with the tip of his fore or middle finger usually three times in succession, and sprinkles a drop or two upon a leaf which is placed beside it for the purpose of this proof, and then touches and sprinkles in like manner a little of the water impregnated with cow-dung; immediately after the defendant performs the same operation; and the hands of both being wrapped up with a cloth tied round the wrist, they are conducted before the Great Court, or the *Adikar* or *Desave* who sent them. Here their fingers are minutely examined, and if nothing is perceptible, their hands are usually wrapped up a second time with a wetted rag or piece of lime, and re-examined the next morning or evening, for the purpose of determining with greater certainty. After the examination

is terminated, they both again repair to the temple with a *pingo* of fruits, and become absolved from their interdiction ; if both persons, or if neither of them be burnt, the land is equally divided between them. If the hand of one only be burnt he loses the land, and both *dewe sitta* are delivered to the other, and if required a *sitta* of decision ; the *Kapurale* and officers who attend are entitled to fees of one *ridi* each, the chief to a fee of four *ridi* for the *dewe sitta*, and after their return from the ordeal to five or seven and a half *ridi* from both.

Sometimes, at the desire of one or both, the parties are sent to swear at some celebrated temple in the country, as *Embakki*, *Dodanwele*, *Alawatugoda*, *Alutunwere*, *Dumbulle*, and rarely *Kattregam* ; and sometimes in the *desavonies* the arms are carried from the temple to a small ornamented hut erected for the purpose in the disputed land, and the ceremony performed in the same manner.

2d. By *Paddy*.

When the *paddy* of the disputed field is ripe, a small sheaf is set apart by the possessor in presence of his adversary ; and on a day appointed by the chief, both parties proceed to the spot with a messenger, and the arms are brought from a temple to a decorated hut within it. After offering a small sum of money, both parties together separate the grains from the ears, beat out the rice in a mortar, boil it, and eat a small quantity, repeating frequently during the performance of all these works the *dewe wasagama*, which is brought in writing by the messenger, containing the solemn assertion of their respective rights, and imprecation that if their words be false, the gods will inflict a calamity upon them within seven or fourteen days, as the term may have been fixed.

They depart to their homes and live with the greatest circumspection during the period, and at the expiration of it appear before their chief. They had previously declared and caused to be written any existing sickness or loss in their respective families, and each now relates any thing which may have befallen his adversary since the oath : and if any serious evil prove to have happened, as the death or sickness of himself or near relation, or any of his cattle ; if his crops have been spoiled, or property lost ; if a building or a fruit tree have fallen, he is held to have lost.

If evil have befallen both or neither, the land is divided. After appearing they proceed to the temple from whence the arms were brought, and making offerings and imploring protection, become absolved as before.

Sometimes, with a view of rendering the trial more solemn and certain, at the season of cultivation a small portion of the field is selected, which both parties plough and sow together; and when the *paddy* ripens, proceeding to the spot with a head man or messenger, reap and thrash it together, and perform the other processes in the manner above described.

3d. By earthen vessels.

With the authority of their chief both parties repair to the disputed field; the person in possession sets an earthen vessel upon a frame raised on three cross sticks, and places a cocoa-nut on it, calling the gods to witness that the field belongs to him and not to his adversary, and imprecating a calamity, if his words be false, in seven or fourteen days.

His adversary removes the vessel and cocoa-nut, casts away the former, breaks and eats the latter, repeating the like imprecations, or sometimes the cocoa-nut is divided between them; and the case is judged (as in the oath by *paddy*) by the misfortune which may be proved to have befallen either party within the term prescribed.

4th. By drawing white *olas*.

This is practised in case of dispute regarding the limits of two adjacent lands. The litigants repair to the spot by order of the chief, and accompanied by his messenger, or a head man. One of them hangs a string of white cocoa-nut leaves upon two or three stakes planted on the line which he asserts to be the limit, and proceeding along it, cuts a furrow in some parts, and imprecating misfortune within seven or fourteen days if his words be false; or sometimes the string of *olas* is laid on the ground along the whole length of the limit. The other follows him immediately and removes the white *olas*, denying that it is the true limit, and lays or plants them upon his own asserted boundary with the like imprecation, and the case is decided as in the second and third modes.

5th. By striking the earth, casting mud and water.

Sometimes without the authority of the chief, and by mutual consent, both parties repair to the field, and together strike the earth three times with both hands (or cast up mud or water into the air, and sometimes at each other), each calling the gods to witness that the land is his, and imprecating misfortune in seven days if his words be false.

If a signal misfortune befall either, he will sometimes resign his claim without further complaint.

There are still two other modes which are said to have prevailed in ancient times, but have fallen into disuse now.

6th. By *Reepolle*, or red hot iron.

The litigant parties successively take in their hands a red hot piece of iron laid upon a leaf, and proceeding seven paces, cast it away; if the hand of either be burnt he loses the suit.

7th. By the *nága*, or *cobra de capella*.

A *cobra de capella* is put into a vessel with a narrow neck, and some silver *fanams* are cast in by an indifferent person.

Each party in succession takes out the *fanams* with his hands; if either be bitten, it is a judgment against him.

Of Lands and Landed Tenures.

It is well known that the service tenure prevails throughout the Kandyan provinces.

The possession of land is the foundation of the King's right to the services and the contributions of the people, and *vice versa*. In general persons not possessing lands are liable to no regular service or duties, but in some instances to light and occasional service. Lands which properly subject the possessor to regular public services and contributions are low *paddy* lands, which can be cultivated every year, but not (with some few exceptions) gardens or high grounds; and *Lekam Miti* or registers of persons liable to regular service are kept in the hands of the chiefs of the provinces of many departments, to which they respectively belong. He who openly abandons his land (which sometimes occurred, particularly in the latter years of the late King's reign, on account of the severity of the duty) is no longer called upon to perform service or to pay duties. Service land thus abandoned is strictly the property of the Crown, and in some instances the King has exercised this right by taking the crops and by regranting the land. But according to more general custom, the crop is appropriated or disposed of by the chief of the province, village, or department in which the land is situated; or it is regranted by him to another, subject to the same service, frequently on payment of a suitable fee. Land abandoned, if reclaimed by the original proprietor or even by his heir, is usually restored on payment of a suitable fee, unless it has been definitively granted to another, or possessed many years by another family performing service. No person retaining his land can

without the King's permission change his service, that is, abandon his proper department and service and resort to another.

All lands are alienable by the proprietor, but continue liable to the same service ; hence persons of high caste seldom purchase the lands of the low classes, especially if the service be that of any handicraft or menial description.

All service lands may descend to or be acquired by females, who either pay a commutation in money, or, if required, provide a substitute to perform personal service.

Rajakarya, which may be properly interpreted King's duty, implies either the personal service, or the dues in money or in kind, to which any person or any land is liable.

Personal service was in many instances commuted for a money payment, which was considered the legal perquisite of the chief.

1st. Universally, in the case of the *Alapatta* and *Hewa Wasam* people, and *Kodituwakka* people of the *desavonies* ; of the *Lekam* people, or persons of some other departments in the upper districts, who perform in rotation regular *mura*, or duty at the house of their chief or at other fixed stations, all absentees beyond the number required to attend paying a fixed sum called *mura ridi*, which will vary in different places and departments from one to five *ridi* each, for fifteen, twenty, or thirty days.

2d. In the case of the same, and other persons, who were obliged to attend at public festivals at Kandy, and who paid to their chiefs each a fixed sum for failure.

3d. In case of the classes above-mentioned, some others when called upon to furnish timbers, erect buildings, or perform other public service ; all absentees, whether excused by favour, or disabled by sickness, or withheld by urgent private concerns, pay a commutation in money called *higa*.

The chief being held responsible for the expeditious performance of the works assigned to him, the king seldom inquired minutely the number employed.

Hence will appear the reason upon which is founded the practice above-mentioned, of the chief receiving the crops or the emoluments to be derived from vacant service lands. But he could only dispense with the personal service, for it was an invariable rule, that the chief enjoying the benefit of the crops must deliver to the royal store the revenue chargeable upon the lands.

Every field, with few exceptions, has attached to it a garden, and a *jungle* ground called *hena*, which as a matter of course are inherited and transferred with it.

No specific term of years constitutes a prescriptive title to land, notwithstanding a vulgar saying which attaches validity to thirty years. But an undisturbed possession of many years is considered in all cases as a strong presumptive proof in favour of the possessor.

Of the Species of Lands.

The Singalese word *game* properly signifies villages; but in the Kandyan country it is also frequently applied to a single estate or a single field.

The latter is often called *panguwa* or share.

Villages, properly so called, are of the following kinds:

Gabada-Game, a royal village.

It may be generally described as containing *mullettu* lands, which the inhabitants cultivate gratuitously, and entirely for the benefit of the crown; and other lands which the inhabitants possess, in consideration of their cultivating the *mullettu*, or rendering certain other services to the crown.

Wiharc Game, a village belonging to a temple of Buddha.

Dewale Game, a village belonging to a temple of some heathen deity.

Vidane Game, a village under the order of a *Vidan*, and containing usually people of low caste, liable to public services.

Ninda Game, a village which for the time being is the entire property of the grantee or temporary chief; if definitively granted by the King, with *sannas*, it becomes *parveny*.

It generally contains a *mullettu* field, which the inhabitants, in consideration of their lands, cultivate gratuitously for the benefit of the grantee; and besides are liable to the performance of certain other services for him.

Gallat Game, a species of villages in the lower part of the Four *Korles*, the Third *Korle*, a part of *Saffregam*, much in the nature of a *Ninda* village, and sometimes bearing that name.

Other villages and lands, which it is unnecessary to specify here, are denominated from the department to which they belong, as *Kuruwe Game*, or *Panduwa Mullenge Game*, or *Panduwa*.

Kela is a royal field or land sown on account of the Crown.

In royal villages it is the same as the *mullettu*.

Parveny land is that which is the private property of an individual pro-

prietor, land long possessed by his family, but so called also, if recently acquired in fee simple.

All lands in the Kandyan country being subject to service, the distinction of service *Parveny* is still known.

Mullettu land is that field which is sown on account of the King or other proprietor, temporary grantee, or chief of a village, as distinguished from the fields of the other inhabitants of the village, who are liable to perform services or render dues.

Mullettu land is of two kinds, *viz.* :

1st. *Ninda Mullettu*, which is sown entirely gratuitously for the benefit of the proprietor, grantee, or chief, by other persons, in consideration of the lands which they possess.

2d. *Ande Mullettu*, which is sown by any one without obligation, on the usual condition of giving half the crop to the proprietor.

Nila Pandurwa, is the land possessed on condition of cultivating the *Mullettu*, or performing other menial service or both, for the proprietor, grantee, or chief of a village. The possessor of such land is called *Nilakaraya*. In some instances he is the proprietor, and cannot be displaced so long as he performs the service; in others, a tenant at will and removable at pleasure.

Asweddume, or *Delapata*, is land lately brought into cultivation as a field, or more recently than the original field. In most instances the *Asweddume* of one person is not of any considerable extent.

In the royal villages and the *Vidane* villages, and in some other instances in the upper districts, the possessors of them perform some King's service, but not so much as the proprietors of original lands.

If cultivated by a stranger from the estate of another, particularly in the *desavonies*, he pays by agreement to the proprietor a small annual sum, and besides assists him in country work, and attends him on a journey, receiving victuals; unless inscribed, as rarely happens, in the *Lekam Mitiya*, he performs no public service for it. If cultivated by the proprietor performing service, he is liable to no extra service for it.

Pidawilla is land offered by individuals to temples, and there are many of this description in all parts of the country. They are usually *Asweddume* of small extent, more rarely small portions of the original service land.

It is held, that in the upper districts they should properly not be offered without the King's permission; but it was sometimes done only with the leave of the chief. In the *desavonies* they are usually offered with the con-

sent of the *Desave* ; but sometimes without it, if of trifling extent. As no King's service or revenues are diminished by the act, the King's sanction was deemed less important.

Purappadu Land is land vacant, or without owner. Land becomes *Purappadu* either in failure of heirs, or by abandonment, or by forfeiture ; but if taken to the crown, as usual in the latter case, it is called *Gabadu Game*.

Anda Land is that which is delivered by the proprietor to another to cultivate, on condition of delivering to him half the crop as rent ; this is the usual condition on which fertile fields are annually let.

Otu is of three kinds.

1st. A portion of the crop equal to the extent sown, or to one and a half, or double the extent sown, in some *paddy* fields or *chenas*. It is the usual share paid to the proprietor by the cultivator from fields which are barren, or difficult of protection from wild animals, particularly in the Seven *Korles*, *Saffregam Hewahete*, and some *chenas* in *Harispatta*. In many royal villages in the Seven *Korles* are lands paying *otu* to the Crown.

2d. The share of one-third paid from a field of tolerable fertility, or from a good *chena* sown with *paddy*.

3d. The share which the proprietor of a *chena* sown by another with fine grains cuts first from the ripe crop, being one large basket full, or a man's burden.

Hena (or, as it is commonly called, *chena*) is high jungle ground, in which the jungle is cut and burnt for manure after intervals of from five to fourteen years, and the *paddy* called *elwi*, or fine grains, or cotton, and sometimes roots and other vegetables are cultivated ; after two, or at the most three crops, it is abandoned till the jungle grows again.